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From the Presbyterian.

Letters to Presbyterians,

ON THE PRESENT CRISIS IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER XI.

Adherence to Presbyterial Order.

Christian Brethren,—I am aware that when adherence to Presbyterial Order is urged, it is considered by many as a plea in favour of a cold and chilling formality, at the expense of the more spiritual interests of the church. On this account, there is not only a prejudice against exhortation on this subject, but a prejudice against the thing itself, as one which, in proportion to the extent to which it is regarded, is much more likely to hinder than promote the reign of genuine piety. That this *is* a prejudice, and not a wise judgment, the experience of forty years, as well as the judgment of all ages, has fully convinced me. And it is the design of this letter most respectfully to impart a few thoughts on this subject, which, if they fail to convince those who have hitherto adopted different opinions, will at least, serve to explain why he who now addresses you, in common with many of his brethren, attaches no small importance to the principles which he would humbly recommend.

It is well known that the fundameutal principles of the Presbyterian church government are *three*:—the *parity of ministers;*—the government of individual churches *by a bench of Elders*, instead of the whole body of the communicants;—and the union of a number of single churches *under representative bodies of review and control*. In the *first* of these principles we agree with our Congregational brethren. In the *second* and *third* we differ from them. And I am one of the many ministers of our body who do sincerely believe that a faithful adherence, both to the spirit and the letter of our form of government, in reference to both these points, is more nearly connected with our union, our peace, our purity, and our best interests as a church, than is commonly imagined. I do not, however, of course, expect this opinion to go for any thing, except so far as it may be sustained by solid reasons.

Having in a separate volume, published nearly two years ago, treated at large of the office of the *ruling elder*, as founded in Apostolic usage, and as essential to the intelligent, tranquil and orderly government of the church, I *shall not* dwell particularly on that subject at present; but shall confine myself chiefly to the importance of adhering to that system of rules and regulations, which, as a body, we have adopted, and under which we have solemnly stipulated to God and to one another that we will walk together.

I need not say to those who are in the habit of making the Bible their guide, that *order* is one of the first laws of Christ's kingdom. "Let all things be done decently and in order," is his inspired command. Where no order is, there is "confusion and every evil work." As there can be neither peace nor comfort in a particular church where the members do not adhere to rule, and sacredly consult the feelings and edification of each other; so there can be no unity or true Christian communion among churches, which, while they profess to be one, do not "speak the same thing;" and will not "walk by the same rule:"—and insist on consulting their private convenience or inclination alone. The mischiefs of such a course I cannot attempt to enumerate. It interferes with harmony and edification to a degree of which no one can estimate the extent, or see the end. The members of a church session, or of a Presbytery, when, in a partieular case, they confessedly go counter to the published rules of the Presbyterian church, may imagine that very little if any evil can possibly result from the course adopted. But, the truth is, they form a part of a great body which is one, all the several branches or members of which are to be considered as under the same regulating principles. Whenever, therefore, they allow themselves to be guilty of any disorderly proceeding, they commence a derangement of the machinery, which, for aught they can tell, may extend a disturbing impulse to the remotest members of the body with which they are connected. It may be compared to the operation of a single *falsehood* uttered in an orderly and tranquil neighbourhood. It is not, perhaps, intended, and it may not seem possible, that it should do much harm. But it has gone forth. The mischiefs which it has generated may spread like a cancer. It may lead to a hundred falsehoods, and a hundred quarrels. "Behold how great a matter a little fire kindleth!" The peace of many families may be destroyed by it. A happy church may be torn in pieces by it. Nay, it may create evils of which a whole generation may not witness the entire removal.

But perhaps it will be said, that a machinery so constructed, and so liable to be deranged by disorder in a single part or branch, had better be laid aside. That it were wiser to adopt the simple congregational plan, as it exists in *Massachusetts*, in which each particular church is independent of every other church; and in which there is no delegated body representing all the churches; empowered to review the proceedings of the whole; to receive appeals from the aggrieved; and to bind all together as one church. This plan allows each church to take its own course in every thing, without yielding to any other body the power to inspect or re-judge its proceedings. I am persuaded that whoever examines this plan, with an impartial mind, will find it liable to radical objections. It is contrary to Apostolical example; for in *Acts* xv. we find an account of the Synod of *Jerusalem*, in which questions were *authoritatively decided* for the *whole Christian body;* and from which "*decrees*" *were sent down to all the churches to be sacredly observed.* It is contrary to the practice of the church in the ages immediately after the Apostles; for we find, repeatedly in the records of those ages, examples of judgments passed, and decrees published at Synodical meetings, which were intended to bind all the churches within a particular kingdom or district. It is in the highest degree unfriendly both to the unity and purity of the church: and it would not be difficult to show, that, where this Independent system prevails, some of the most important means of promoting the harmony, co-operation and health of the churches are essentially wanting; and that for some of the worst evils to which an assemblage of neighbouring churches of the same denomination are exposed, there is neither prevention nor cure.

But I may not be an impartial judge. I will, therefore, request your attention to some remarks of a writer, who may, perhaps, be more unprejudiced; who speaks in the pages of the *New Haven Spectator*, a journal which has not always appeared over partial to the Presbyterian form of church government. The writer in question, himself a congregationalist, and referring particularly to the congregationalism of *Massachusetts*, speaks thus—

"When an individual church, in any town or parish, possesses the power of Christian discipline, even to the exclusion of offenders, and possesses the same power to discipline its Pastor, as any other member; the government is denominated *strictly congregational.* And be the church ever so few in number, or ever so much at variance among themselves, there is no remedy, except it come from themselves. They may contend for years, two against two, or three against three, without a prospect of peace. Being plunged deep in difficulty, the parties sometimes consent to a mutual counsel. A venerable counsel is convened, consisting (in many cases) of more and wiser men than the whole church that called them, and they come from out of the reach of every bias or prejudice. They are considered, by all parties, as men of talents, and of enlarged views; men of integrity and ardent piety. They hear and labour night and day with many tears and prayers. They make out a result, which is communicated with much solemn advice and exhortation. But, unfortunately for both, and all parties, this venerable council, the best situated and qualified of all men to hear and judge and decide, is totally void of *power*. The result goes to the church, and there it is rejected. The council retire with grief and mortification, leaving the church in a worse predicament than they found them. Now they are ripe for an *ex parte* council; and when and how will the troubles end? Nothing can safely be decided.

"If, instead of multiplying councils, evidently selected for party purposes, the churches would *unite*, and covenant together to become of *one body*, of *many members*, instead of *many bodies* of *few members;* the work of discipline would be easy, correct, and efficacious; and this was exactly the form of all the apostolical churches. The church of *Jerusalem* consisted of one body, and many members. It consisted of above five thousand men; how many women and children we know not. But they were all one body, under the pastoral care of many elders. Such were all the apostolical churches. They were one united body, under the care of a suitable number of elders, called *the Presbytery*. The church in every city or district was a completely organized *Consociation*. This venerable body of Elders, together with delegates from all the churches, has always possessed the right of self-government;—for this is the legitimate body of Christ, consisting of *all the saints, with the bishops and deacons*. To them, in the apostolic age, were the difficult cases referred, by the minor churches, for a final decision. They were *the church*, in the highest sense of the word.

"Let us consider some of the benefits of this union of churches. The benefits are realized chiefly by the brethren of the churches, rather than by their pastors and elders. It brings the brethren out of obscurity. It brings them forward one after another, to attend to the most important and interesting discussions, both of a doctrinal and practical nature. It brings the churches to deliberate, by their delegates, and co-operate with their pastors, and give their votes on the most important questions. Delegates of the churches, when they return from meetings of the consociation, realize that they have been attending a most excellent and profitable school; and with pleasure communicate to their brethren what they have learned in the consociation; so that information circulates through the whole body of churches.

"We notice another benefit of this *union*; and that is, that *vacant churches* derive great advantages from their connexion with the consociation. Being destitute of ministers and spiritual guides of their own, they have a claim on any or all the ministers in the connexion, for that aid, direction and fatherly care, by which they are kept from going astray, and are enabled to obtain faithful ministers of the Gospel. It is no small privilege to have the aid and assistance of those ministers who are in the closest bonds of union and fellowship. The vacancy of churches is, in a great measure, filled by the union of pastors and churches in the vicinity. The pastors, by this union, become like pastors of the apostolic churches: *fellow labourers, workers together, fellow helpers and fellow servants* of the Lord Jesus Christ.

"But there are still greater benefits resulting from the consociation of the churches. *It is a great check to the progress of prevailing errors and hersies.* If the consociation is as it most certainly ought to be, a standing council for the examination and ordination of ministers within their own limits: there will be but little danger of the introduction of heretics into the sacred office. Instances are very rare, if any have occurred, in which heretics of any name have gained an establishment in the midst of an harmonious consociation. But where no bond of union exists in the churches, there is a struggle between the advocates for the various systems of religion. Unitarians and Universalists claim the congregational principle, and introduce their disciples almost imperceptibly into our vacant congregations.

"What is the form of church government in *Massachusetts?* It is extinct. There is not a shadow of union of one church with another. Instead of union and co-operation, we stand aloof, and cultivate jealousies and party feelings against each other. Being rarely called together to act in concert, as sister churches, we make but very little acquaintance with Christians beyond the narrow limits of our own parishes. This shameful ignorance of our brethren in Christ, and even of the officers and leading members of his church, 'ought not so to be.' We ought to be intimately acquainted with our brethren, even at a distance. But how can this acquaintance exist, so long as we utterly refuse to associate, or to cultivate any bonds of Christian union whatsoever? It cannot take place. We must remain strangers and aliens for want of some bond of union.

"There is, in fact, but one alternative. The churches in this State (*Massachusetts*) *must unite*—must organize themselves in union with their pastors for mutual acquaintance, improvement, good fellowship and discipline; or they must go to ruin. It is as absurd and unscriptural for independent churches to set up for independence of the united body of the church, as for individual towns to set up for the independence of the state or nation. Order, harmony and peace cannot be preserved and promoted, without a more extensive union, than that of a few individuals, or individual bodies. From a careful review of the Scriptures on this subject, we have found, that churches established by the apostles, were composed of a large number of ministers, with their individual churches. These, in cordial union, fellowship and co-operation, composed what we call a *consociation*. And from the days of the apostles to this day, the orthodox churches have been nearly on the same ground. Their ecclesiastical judicatories have been of the nature, and have had the effects of a consociation of the churches."*

These remarks are pointed and excellent. And, I may add, that every word which the author has written in favour of what he calls the "consociation of churches," applies with equal force in support of the Presbyterian form of church government. The plan of consociation as it exists in *Connecticut*, which the writer, no doubt, had in his eye, is neither less nor more than Presbyterianism as far as it goes. And, indeed, the writer frankly acknowledges that, in the apostolic age, that united body of churches and pastors, not only for giving *advice*, but for the exercise of ecclesiastical *authority* over all churches represented, and for the restoration of which he pleads, was called a "Presbytery" The advantages of this system in *Connecticut* have been equally indubitable and signal. And had the churches in that State, a "General Consociation," to which appeals might be brought from the country or district consociations, they would have a form of government, in the opinion of Dr. *Dwight*, greatly improved, and still better adapted than at present to maintain general order and purity. Had *Massachusetts*, more than a century ago, united with *Connecticut* in the adoption of the consociational system, there is every reason to believe that she would have been, at this hour, as free from the Unitarian heresy as her next-door and happier sister.

The truth is, the indispensable need of some such system, for binding the churches together in one harmonious and co-operating body, as Presbyterianism furnishes, is daily disclosed by the *expedients* to which our respected Congregational brethren are compelled to resort, for which their original system makes no provision; and which, though sometimes successful, are still oftener found totally inadequate to the purposes for which they are intended. For all these exigencies, the Presbyterian form of government, in its essential structure, makes appropriate and ample provision. For terminating all controversies between churches and their pastors; between different parties in the same church; and between different neighbouring churches, it furnishes the most prompt and regular means. It cannot prevent the existence of offences; but it provides the most expeditious and effectual methods of removing them It cannot reverse the laws of depraved human nature; but it offers the best means of restraining the disobedient, and reconciling the alienated, that human infirmity admits. It has not power to banish selfishness, violence, and schism, from the church; but it furnishes ties for binding together individual churches and pastors, and for facilitating their ecclesiastical union and co-operation, more easily, happily and completely than any other system which Christendom presents. If the machinery of this system were complicated; if there were a single unnecessary wheel, there would be some ground for objection. But the truth is, it is not more efficient than simple. There is no part for show or mystery; nothing but what is at once adapted and necessary to attain the object—HARMONIOUS, ACTIVE UNION.

Now the question is—seeing we are blessed with such a system of church government; a system more admirably adapted than any other to promote the harmony, purity and extension of the church; a system pre-eminently suited to secure Christian liberty with Christian order; a system which some of the most learned, wise, and pious divines that ever adorned the *New England* churches, have cordially approved, and expressed an earnest desire to have introduced among themselves;—I say, *having* such a system happily established among us, shall we trifle with its essential principles? shall we refuse to avail ourselves of the advantages which it places within our reach? shall we trample it under feet as a thing of naught? This were indeed infatuation. What would be thought of a functionary of the civil government, who should allow himself to violate one article after another of the public constitution, which he had solemnly engaged to support, and which could only be really useful so long as it was kept entire? Would it be considered as consistent with either political or moral fidelity? I presume not. As little can we justify either the wisdom or the integrity of him, who, entrusted with office in the Presbyterian church, proves faithless to the articles of her constitution. He may imagine, every time he departs from the spirit of that constitution, that the infraction is of small importance, and that the evil arising from it will be more than counterbalanced by a greater good; but the form of government may be compared to a compact building. However firm it may be while it remains entire, yet if one stone after another be displaced, or taken away, the whole edifice will be seriously weakened, and if the practice be continued, must soon be levelled to the dust.

Some ecclesiastical evils, like some bodily diseases, have a tendency to cure themselves. While others, like diseases of a different sort, tend not only to the continuance, but also to the extension and perpetuation of the mischief which they generate. Of this latter class are many of the departures from Presbyterial order. They affect others as well as ourselves. They give rise to trouble, perhaps to extended, intricate, and incurable trouble afterwards. They disturb, and it may be poison, streams which ought to flow equably and pure to every part of the body. And their effect often is to introduce members or measures into the church, whose influence is permanently and increasingly mischievous.

When any man solemnly unites himself to a particular ecclesiastical body, and especially when he offers himself to her as a candidate for the office of one of her teachers and rulers, he is bound in honour,—anterior to all former engagements to that amount—he is bound in honour to observe her rules, to consult her peace, and to make her interest his own. The idea of any man coming into such a community with a mind hostile to its declared principles and interests, as such, is so abhorrent from every ingenuous feeling, that we cannot suppose any man of common integrity, capable of deliberately taking such a step. What would a society of worldly men of honour, who had associated for the avowed purpose of maintaining and carrying into effect a certain set of moral or political principles, think of a man who should offer himself as a candidate for membership in their body, when he was a secret enemy of the principles in question, and wished to become one of their number with the deliberate purpose of opposing the object for which they united, and secretly assailing the essential principles of their plan? No one can doubt, that he would be both despised and abhorred, and that he would richly deserve his fate. But if such would be the estimate of worldly men, how much more unfavourable must be the judgment of those who are governed by Christian principle, and who remember that, in the affairs of the church, if in any thing, "whatsoever we do, we are to do heartily, as unto the Lord, and not unto men."

The various ways in which Presbyterial order may be, and has been invaded, are too numerous to admit of minute specification within the limits which I have assigned to these letters. But there are a few, which as they are more frequent in their occurrence, so they are more injurious in their influence, than most others; and, therefore, may deserve, on both these accounts, special notice.

1. The first irregularity that I shall specify, is the introduction of men into office in the church, without the qualifications which our form of government requires; or without due regard to the subscription and engagements prescribed in our public formularies. *Church Sessions* have consented to invest with the Eldership, persons who were notoriously unfriendly to the doctrine and order of the Presbyterian Church; and have either omitted to demand from them the prescribed adoption of the Confession of Faith, &c. or have allowed them to adopt these standards with an avowed laxity of construction, or an evident mental reservation, altogether inconsistent with Christian probity. *Presbyteries*, in defiance of the rules adopted for regulating such cases, have sent forth, as licentiates to the churches, young men so deficient in literature, so unfurnished with theological knowledge, such novices as to every practical qualification: and of such doubtful soundness in the faith;—as to defeat the purpose of every regulation in reference to this important concern. Nor have instances been wanting in which Presbyteries, after licensing young men thus unqualified for the sacred office, have proceeded to ordain them, without any suitable or legitimate inducement, and in spite of every law and remonstrance to the contrary. The mischiefs arising from this disorderly procedure are numberless, and of an extent not easily measured. If the licentiates and ministers thus irregularly sent out, could, in all cases, be confined to the Presbytery which sent them forth, the mischief might be less than it is often found to be. But a licentiate or minister, in the Presbyterian Church, belongs, of course, to the whole body, and expects to be received every where, as in good standing. Whenever, therefore, the licensing or ordaining power is exercised contrary to the spirit of the rules formed for its regulation, and admits into the class of public instructers, or pastors, an unqualified person, no one can estimate either the amount or the duration of the injury inflicted on the church. Whatever of evil, ignorance, indiscretion, fanaticism, and headlong violence, when exhibited by a teacher of religion, are capable of producing, may be produced by a single instance of irregular license or ordination, or may last as long as the life of the individual thus improperly introduced, and, indeed, long after he has gone to his account. As long as Presbyteries expect their licentiates and members to be received as in good standing by all the judicatories of our church, to whom they present their testimonials, they surely owe it to common honesty to proceed, in licensing and ordaining them, in strict conformity to those rules by which all have engaged to be governed.—When men are licensed or ordained in opposition to these rules, who can complain of sister judicatories for refusing to recognize them?

Instances of this kind, of the most distressing character, are by no means wanting. A signal example of licensing, and subsequently ordaining a candidate, in violation of the rules solemnly adopted, was hinted at in my first letter, as having taken place more than ninety years ago; and as among the events which contributed to rend assunder the Presbyterian Church. The mischief which followed that irregularity was, probably, a hundred fold more than a counterbalance, to all the good which the candidate was instrumental in effecting through the whole course of his ministry.—But the complicated evil arising from this kind of departure frem Presbyterial order, was still more painfully exemplified in the Western country, particularly within the bounds of the Synod of *Kentucky*, about thirty years ago. One of the Presbyteries composing that Synod, during a remarkable revival of religion, being requested to license a number of young men, who, though entirely destitute of any suitable education, and partaking largely of the fanatical excitement around them appeared to be pious;—thought proper to comply with their request; hoping, that, although not regularly qualified, they might still be useful. Candidate after candidate of this character was accordingly licensed. After giving them license, finding that they were acceptable as preachers to large bodies of people, as fanatical as themselves, the Presbytery went a step further and ordained them. A number of these young men, declined adopting the Confession of Faith of the Presbyterian Church, in the usual form; declaring that they were ready to adopt it, "only so far as they considered it as agreeing with the word of God." They were, however, freely licensed and ordained, notwithstanding. All this was felt and acknowledged at the time to be contrary to rule; but it was hoped, on the old corrupt principle, that "the end might sanctify the means." But, as might have been expected, trouble of the most serious kind, soon began to disclose itself. Those who had been introduced in an irregular manner, encouraged irregularly in others. Disorders multiplied. Errors of the most serious kind were preached. And ministers of this unhappy character were in a fair way to become a majority; when the decisive course of the Synod of *Kentucky*, followed up by the enlightened and strong measures of the General Assembly, arrested the progress of the evil, by cutting off from the Presbyterian Church, the greater part of those who had been thus irregularly introduced. The result manifested that the worst fears of the friends of truth and order, were but too well founded. With very few exceptions, they all turned out grossly heterodox and disorderly; and could not have failed, if they had remained in our church, to corrupt, as well as to disturb and disgrace it. A majority of these excluded men, formed the body since known by the name of the "Cumberland Presbyterians;" now consisting of a number of Presbyteries, professing to adopt the Presbyterian form of government, but avowedly embracing the Arminian sentiments in theology. Another, but smaller portion, formed a new body, denominated "Chrystians," and sometimes "New Lights," or "Stoneites," (from the name of their principal leader,) and became a kind of enthusiastic, noisy Socinians. While the remainder, under the same lawless impulse, took a third course, and fell into all the fanatical absurdities of "Shakerism." Such have been the consequences of departing honestly, and with good intention from Presbyterial order! All the churches in that region were agitated, and some of them torn in pieces by their operation; judicatories were, year after year, occupied and perplexed in endeavouring to repair the injury done by one false course of procedure; and monuments of the most disastrous character remain, for our instruction and warning, to the present day.

The truth is, as all the churches, in the United States, under the care of the General Assembly, have solemnly adopted a written Constitution; have pledged themselves to one another, and to the public, to walk together according to a certain system of rules; they are bound to adhere to those rules in "every jot and tittle;" recollecting, that they act, in each case, not for themselves alone, but for the whole body; and that each act may, for aught they can tell, be brought, by reference, appeal or complaint, before a higher judicatory, who must judge of it by the same rules which were prescribed for the lower judicatory, and which ought to have governed it.

It will, perhaps, be asked—can no case arise in which a Presbytery may be justifiable in dispensing with some portion of those literary attainments, in candidates for license and ordidation, which our rules on that subject demand? To this question, I would respectfully offer an opinion, that there ought never to be such dispensation but in cases truly extraordinary; where a candidate, though he have not gone through a regular course of academical training, is, nevertheless, so distinguished for fervent piety, good sense, prudence, and aptness to teach all that he does know, that all who know him are ready to acknowledge, that he may be useful as a religious teacher For, in my judgmen no subordinate judicatory ought to feel itself at liberty, in any case, and especially in the delicate and important work of admitting the teachers and rulers of the church, to their respective functions, to depart from strict rule, unless when the case is so strongly marked, and so unquestionable in its aspect, that, if the whole church were assembled by its representatives, in the highest judicatory, there is every reason to believe, it would approve of the proposed measure.

I shall finish what I have to say on Presbyterial order, in another letter.

Samuel Miller.

Princeton, March, 1833.

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*Christian Spectator, Vol. III. p. 460—463.

LETTER FROM THE REV. W. P. ALEXANDER,

TO A FRIEND IN PRINCETON, N. J.

**Kuapehu, Isle of Hawaii, July 23, 1832.*

I every day see fresh evidence that there is nothing permanent on earth, unless it be changeableness. The world around us, our friends, our situation, and ourselves, are in constant fluctuation. Six months ago, I wrote to you from Rio de Janeiro, expecting soon to find a lodgment in the Sandwich Isles. Having arrived, I am now ready to depart this afternoon to the Southern Pacific, and six months hence my path may lie in some direction as little thought of now.

We sailed from Rio de Janeiro February 4th—saw Terra del Fuego and Staten Island, March 4th. Had a delightful passage around Cape Horn, and were on the long waves of the Pacific March 12th. Came in sight of Massa Fuero March 29th, and spent the greater part of the next day on the Isle of Juan Fernandez, celebrated as the residence of Alexander Selkirk. I cannot now speak of our visit to it. A week or two after, we saw the Isle of St. Felix; after which our horizon was not interrupted by land till May 16th; when the heights of Maui arose before us in distant splendour.—Very soon Melokai reared its head, and before dark, Oahu was distinctly in view. The next morning at 8 o'clock, we cast anchor off Honolulu, were soon cheered by a visit from the brethren resident here, and some from other stations who were present. Many hundreds of natives were soon collected on the wharf to welcome our arrival, who crowded around us as we walked to the Mission residence, each anxious to give us the salutation *Aloha*, and if possible get hold of our hands. Hitherto hath the Lord helped us.

As soon as notice of our arrival could be given at all the stations, and the brethren assembled, the Mission commenced its annual session. The proceedings of this meeting you will learn from the Missionary Herald. The subject of establishing a mission at the *Washington Isles* excited much interest and engrossed the attention of the Mission for several days. Two difficulties lay in the way: first, the probability that the expense for several years would be very great, in supporting a mission there; and second, the fact that the Tahitian missionaries have sent native teachers there, and claim it as their field. On the other hand, we considered it very doubtful whether the Tahitian missionaries could furnish European missionaries for several years, and they would therefore, most probably, joyfully welcome American missionaries who are ready to enter upon the work. Moreover, the American Board, a year ago, had instructed the Mission to survey the field, and still expect that missionaries from these islands will set up the standard there. The American churches too are expecting us to enlarge the sphere of our operations, and their eyes are turned to the Washington Islands. Influenced by such considerations, together with the prospect of advancing the cause of Christ in this wide ocean, the Mission resolved to send a deputation to the Southern Pacific to explore the Marquesas Islands, and confer with the missionaries of Tahiti on missionary operations in the Pacific; form if possible some plan of co-operation with them in extending the Gospel throughout the isles and shores of this ocean, and learn all we can from their experience in labour among Polynesian tribes. Brethren Whitney, Tinker, and myself were appointed on this deputation; we go in a vessel chartered for the express purpose, which is therefore subject to our direction.

Last Wednesday we sailed from Honolulu, and on Friday morning found ourselves very near Bailua; we therefore landed, and sent the vessel on to Kaaweloa, fifteen miles south of Kailua, to procure the necessary supply of vegetables for the voyage. At Kailua we found brothers Bishop and Thurston and their families well. Saturday morning at four o'clock we mounted a double canoe, and in three hours reached Kaaweloa. Here brothers Ruggles and Forbes are stationed. Notice was given that we wanted vegetables for the vessel—that the object of the deputation was to make arrangements for sending the Gospel to a Heathen land; some shed tears of gratitude, that they were privileged in aiding in such a cause, and soon twice as much as was wanted was offered. I ought to have spoken of the formation of a missionary society at Honolulu. On Sabbath the 15th inst., notice was given that on the next day a meeting would be held to pray for the deputation about to explore the Marquesas Isles, and such as were disposed might contribute to sustain the expedition: the meeting was accordingly held, and one hundred and eleven dollars were contributed; the next day it was increased to one hundred and forty dollars. This is the first time the natives have attempted to reach out their hands and help those ready to perish in other lands. Some who countributed, were too poor to afford to wear a shirt. Let the love of Christ thus constrain American Christians, and soon the Macedonian cry will be heard no longer. This afternoon we expect to embark again: we shall direct our course first to Tahiti, and thence to the Marquesas. If the deputation find all things in readiness for establishing a mission in the Marquesas Islands, those appointed to go, at the general meeting, will expect to sail immediately; they are brethren Tinker, Armstrong, Dr. Chapin and myself. Dr. Chapin will spend the interim on Kawai

*The village at the landing is *Kaawaloa*—this on the hill, the Missionary residence *Kuapehu*.

with Brother Gulick; and Brother Armstrong will remain at Honolulu, and preach in English to foreign residents and seamen.

If upon our return, it is thought inexpedient to establish a mission in the Southern Ocean, arrangements were made to explore the region about the mouth of the Columbia River. Peradventure, therefore, some of us may yet rest our bones upon American soil.

Most affectionately yours,

W. P. ALEXANDER.

For the Western Luminary.

Letters to Christians. No. 5.

THE CONCLUSION CORRECT.

Is the conclusion, to which we arrived in the last letter, an unexpected one? And does it seem to you, my Christian reader, impossible that it should be true?

Let us look, then, again at the data, from which that conclusion was deduced. They are simply these—the ability of one half of the members of our churches to give, on an average, five dollars a year for this object—and of every 236 church members to furnish a missionary—and a continuous increase of the number of Christians, less than half as great as it was during the years 1829, 30, and 31.

Now is there any, the least, reason to doubt the correctness of these data?—Think of the sums expended by thousands of Christian families for unnecessary and worse than useless articles of food and drink, and of clothing and furniture, and in the erection of dwellings more costly than it becomes the followers of him, who had not where to lay his head, to inhabit; and of the many hours of precious time, now spent in providing for the gratification of an unnatural, factitious appetite, or an unhallowed pride, or in mere idleness, which might be improved in earning something for this object—think of these things, and every doubt respecting the pecuniary ability of Christians, if such a doubt exist, must be removed. Especially when we remember that the sum requisite is less than two thirds as much as the people of our country, including all ages and classes, have, on an average, actually been giving to defray the expense of using ardent spirits, we cannot think the one half of the members of our churches, whom we suppose to be true Christians, unable to raise it. What! Christians unable to give two thirds as much for this object, as every individual in the nation supposing all to bear the burden equally, can, and recently did, actually give for the privilege of using ardent spirits! Utterly impossible!

And is it doubtful whether one Christian from every 148, or one church member from every 236 may become a missionary? One ecclesiastical assembly—the only one, so far as my knowledge extends, that has expressed an opinion on the subject—has said that one from every 50 of the church members connected with it, may become a preacher of the gospel. If we suppose the proportionate number of suitable candidates there to be twice as great as in the churches generally, and that two thirds of those who become preachers remain in America; even on *that* supposition, the number of missionaries wanted can be furnished.

Is it said that so many young men cannot be spared from other employments?—When Bonaparte was Emperor of France, her fields were cultivated, and her armies supported, almost entirely by old men and women and children, while her young men were spreading slaughter and desolation over the surrounding countries, and cannot one young man from every 2500 of our population be spared for the purpose of spreading life and salvation through the world?

Is it said that this religious influence is needed here? The influence of such a proportion of them, as is needed for the missionary service, would be ten fold greater upon the churches to which they belong and upon Christians generally, and through them upon the whole community, if they should devote themselves to that service, than if they should not. Has not the experience of the last twenty years proved this to all, but those who will not be convinced by any evidence, and settled the question forever?

Or is it doubtful whether the number of Christians will increase, as was supposed? It is the opinion of Christians generally that the cause of religion is to progress with constantly increasing rapidity; and is not that opinion founded on the immutable word—the never failing promise of the Almighty?—But instead of supposing that cause to progress *more* rapidly, I have supposed the number of Christians in our country to increase *less than half as fast* as it did during the three years, 1829,30, and 31. But when Christians come to engage more earnestly in carrying into execution the last great command of the Redeemer, they will also feel more, and pray more, and do more, for the salvation of sinners immediately around them; and unless the converting influences of the Holy Spirit are withheld in an unusual manner, their increasing faithfulness will lead to a more rapid increase of the number of Christians. But when God shall see his people more faithful in his service instead of withholding the influences of his Spirit, those influences will be granted in more abundant measures. To doubt this, is to doubt the stability of the Divine government; to doubt whether God will remain the same, and be faithful to the most solemn promises recorded in his word.

Our data, then are correct. They are such as we are fully authorized by reason, experience, and the word of God, to assume. The conclusion, therefore, is sure. Christians in the United States are able to give the Gospel to two thirds of the human race in thirty years. But only half of the work has been assigned them. If it appears from mathematical calculations, founded on data whose correctness cannot reasonably be doubted, that they are able to do two thirds of it; it is certainly making a moderate estimate of their ability, to say they can do half of it. *It may, therefore, be adopted without even an approach towards extravagance, that Christians in the United States are able to give the gospel to half the human race, and Christians in other countries to the remaining half, before another generation shall have perished.* A MISSIONARY.

"WISE MEN" OF THE WEST.

Among the Flat-Head Indians west of the Rocky Mountains, it seems (says the N. Y. Observer) there are "wise men," who have travelled thousands of miles on the same errand which employed the wise men of the east in the time of our Saviour. Mr. Walker a member of the Wyandott tribe of Indians in Ohio, in passing through St. Louis, a few months since, saw these wise men at the house of Gen. Clarke, and in a letter to G. P. Disosway, Esq. of New York, inserted in the Christian Advocate and Journal, gives the account of them which we subjoin. Mr. Walker, we believe, is a member of the Methodist Church, and we presume his statements may be fully relied on. They will be read with deep interest by the Christian public, and we trust will lead to immediate measures for a mission to the Flat-Head Indians, or at least to an exploring visit preparatory to a mission.—*South. Rel. Trl.*

"Immediately after we landed at St. Louis, on our way to the west, I proceeded to Gen. Clarke's, superintendent of Indian affairs, to present our letters of introduction from the Secretary of War, and to receive the same from him to different Indian agents in the upper country. While in his office and transacting business with him, he informed me that three chiefs from the Flat-Head nation were in his house, and were quite sick, and that one (the fourth) had died a few days ago. They were from the west of the Rocky Mountains. Curiosity prompted me to step into the adjoining room to see them, having never seen any, but often heard of them. I was struck with their appearance. They differ in appearance from any tribe of Indians I have ever seen: small in size, delicately formed, small ribs, and the most exact symmetry throughout, except the head. I had always supposed from their being called "Flat-Heads," that the head was actually flat on the top; but this is not the case. From the point of the noise to the apex of the head is a perfect straight line. The protuberance of the forehead is flattened or level. This is produced by a pressure upon the cranium while in infancy. The distance they had travelled on foot was nearly three thousand miles to see Gen. Clarke, their great father, as they called him, he being the first American officer they ever became acquainted with, and having much confidence in him as they said, upon very important matters. Gen. C. related to me the object of their mission, and my dear friend, it is impossible for me to describe to you my feelings whilst listening to his narrative. I will here relate it as briefly as I well can. It appeared that some white man had penetrated into their country, and happened to be a spectator at one of their religious ceremonies, which they scrupulously performed at stated periods. He informed them that their mode of worshipping the supreme Being was radically wrong, and instead of being acceptable and pleasing, it was displeasing to him; he also informed them that the white people away toward the rising of the sun had been put in possession of the true mode of worshipping the great Spirit. They had a book containing directions how to conduct themselves in order to enjoy, and hold converse with him; and with this guide, no one need go astray, but every one that would follow the directions laid down there, could enjoy, in this life, his favor, and after death would be received into the country where the great Spirit resides, and live forever with him.

Upon receiving this information, they called a national council to take this subject into consideration. Some said, if this be true, it is certainly high time we were put in possession of this mode, and if *our* mode of worshipping be wrong and displeasing to the great Spirit, it is time we had laid it aside. We must know something more about this; it is a matter that cannot be put off; the sooner we know it the better.—They accordingly deputed four of their chiefs to proceed to St. Louis to see their great father, Gen. Clarke, to inquire of him, having no doubt but he would tell the whole truth about it.

They arrived at St. Louis, and presented themselves to Gen. C. The latter was somewhat puzzled being sensible of the responsibility that rested on him; he however proceeded by informing them that what they had been told by the white man in their own country, was true. Then he went into a succinct history of man, from his creation down to the advent of the Saviour: explained to them all the moral precepts contained in the Bible, expounded to them the decalogue; informed them of the advent of the Saviour, his life, precepts, his death, resurrection, ascension, and the relation he now stands to man as a mediator—that he will judge the world, &c.

Poor fellows, they were not all permitted to return home to their people with the intelligence. Two died in St. Louis, and the remaining two, though somewhat indisposed, set out for their native land. Whether they reached home or not, is not known. The change of climate and diet operated very severely upon their health. Their diet when at home is chiefly vegetables and fish.

If they died on their way home, peace be to their names! They died inquirers after the truth. I was informed that the Flat-Heads, as a nation, have the fewest vices of any tribe of Indians on the continent of America."

Roman Catholic Controversy.

From the Presbyterian.

CONTROVERSY. NO. IX.

RULE OF FAITH.

To the Rev. John Breckinridge.

Rev Sir,—The precept of the Apostle, which forbids Christians to return "railing for railing," must be my apology for not noticing those parts of your last letter, which come under the head of personality. I engaged in this discussion, with a determination to use only the legitimate evidences of religious *truth*—such as are furnished by reason, revelation, and history—and I am not disposed, under any provocation, to alter my resolution.

But there are a few points, on which you and I are notoriously at issue; and it is necessary that these points should be settled, before we proceed to graver matters.

1. In your letter No. 4, you quoted three words from Bellarmine, to support your assertion, that *with us opinions pass into doctrines*. I said in answer to this, that Dr. Priestly attempts, in his history of early opinions, to disprove the *Divinity* of Christ, by similar assertions—and that you could not quote ten lines before, and ten lines after the words "fere de fide," without convicting yourself of what is not becoming a minister of the Gospel. You have endeavoured in your last letter, to extricate yourself from this position:—but to my mind you have only confirmed it. If the reader will take the pains to examine the words of the author, as you have quoted them, he will see the *evidence*. Bellarmine takes up the matter, on which he is writing, as an *opinion;* and he leaves it as an *opinion*. What then have you done by the quotation! You have proved that Bellarmine had been *perverted*, when his words "fere de fide" were quoted to show, that Catholic *faith is*, "*like the new moon crescent*," and that the topic on which he was speaking, was "A PROBATIONER FOR A SEAT IN THE CREED." Now, I would ask you, is it becoming a *minister of the Gospel* to *pervert* an author!—to assert that he said, what he never said!—or that he *meant*, what he *never meant*? This is precisely, what the quotation establishes against you, and even less than "ten lines" completes the "conviction."

It was Cardinal Richelieu, I believe, who said that if he had the privilege of selecting three lines *at his pleasure*, from an author's book, he could have him *hanged for treason*. And we all know, that if the infidel were allowed to select *three words*, from the Psalms of David, as you had done from the writing of Bellarmine, he could make it appear, that "there is no God" and that the Royal Prophet was an *Atheist*. But in either case, "ten lines before, and ten lines after," would "convict" the offender, of what might be tolerated in *politics*, or *scepticism*, but is, in my opinion, not becoming in the MINISTRY OF THE GOSPEL. You beg me in your last letter "not to be silent about this matter," and I have only one word more to say upon it. It is this: that I will *meet you with a copy of Bellarmine on any day you please to appoint;* and submit the passage to any sworn interpreter of languages, and let *him decide its meaning*. If he says that Bellarmine's meaning was *not* perverted, in your first use of the words "fere de fide," I *hereby* pledge myself to apologise publicly. But if the decision be against you, then you will be candid enough to *acknowledge the perversion*, and leave the public to judge of the cause *which required it*. The decision however shall be in writing, with the interpreter's signature, and given to the public.

You ask me, "if I had not Bellarmine in my possession, how could I deny so positively, that the author bore such a testimony; and how could I venture to level such a charge at you, while *ignorant of what he said?*" Answer. Because I was *not* ignorant "of what he said." 2. Because the "doctrines of the Catholic Church are *fixed stars* in the firmament of belief" and the transmutation of an *opinion into a doctrine*, (for proof of which *you referred to Bellarmine*,) would be the raising of a "new light" a species of religious reformation which protestants have taken *into their own hands*, and for which Catholics have neither the talent, inclination nor authority. So much then, for this first point on which we are at *issue*.

As to Luther's proposition—I showed that you had *interpolated it*, by inserting a word ("new,") which *is not in the original*. That subsequently, when you *gave the original*, you left the word "new," out of the translation; but supplied the place of it by an assertion which was unfounded in truth—viz. that your second version "was word for word what you had said before." In your last letter, you assure us that the *omission* of the word "new," (in the *second* version,) had no design in it. This is, you omit the *interpolation*, and yet take pains to assure our readers, that for this act of literary honesty, they are indebted to chance, and not to intention, since "the omission had no design in it!" But then you tell us that, "statuere arborem," means, according to Horace "to plant a tree." Agreed. And that "statuere columellan," according to Cicero, means, "to erect a little pillar." Agreed, again. But what follows? Will you say that *therefore* in Luther's proposition, "statuere articulos fidei," means "to make *new* articles of faith!" And yet, on this pivot of *new* logic, turns the only defence, you have been able to set upagainst all the arguments of my last letter, touching the charges involved in the point at issue. It is not a tenet of Catholic belief, that either the Church, or the Pope, or both together, have the power to *create* or *reject* DOCTRINE: to make, or to *destroy* one single article of FAITH. Protestants alone, who are responsible to no rule of faith, except to their individual private opinion of the *meaning* of Scripture, may *plant* and *pluck up* doctrines at *their pleasure*. Again, therefore, I am constrained to say that your charge against the Catholic church of "claiming the right to make new articles of faith," is *painfully* untrue.

3. You had said that the "catechism of the Council of Trent gives only four words of the second commandment, and closes with an expressive *et cætera*." This is "untrue." And, can you imagine, that the *moral sense* of the community, Protestant, as well as Catholic, does not *hunger* for an explanation of the motives, which could induce a "minister of the Gospel," *thus* to bear false witness against his neighbour!

4. You had said, that in the Catholic church, there are no less than three systems of doctrine, on the "Pope's supremacy." Now every Catholic in the whole world might be called as a witness, to prove that this assertion is "untrue." On every *article of faith*, the Catholics of the present, and of all past ages, are as *united in belief*, as if they all dwelt under the same roof. Is it not therefore, humiliating to sincere Protestants to discover, that their ministers and their books are obliged to use *such* means, and to confound *all distinction* between doctrine, discipline, opinions, and local customs, in order to prove disunion of belief among the Catholics!

5. You had said, that it is a principle of Catholics, "that if the Pope were to command vice, and prohibit virtue, he is to be obeyed." For this assertion you referred to Bellarmine. In reply, I quoted the passage of Bellarmine, in my last letter, which shows that he stated it, *as the impious* and ABSURD *consequence*, which would flow from the opinion he was then refuting. You did not attempt to meet the quotation with any thing stronger than assertion. "I *still* insist" you say, "that he (Bellarmine) makes the Pope living, *infallible* law; and *you*, not *I*, pervert his reasoning." Bellarmine maintained, as *a matter of opinion*, that the Pope, in his official character is infallible. Bossuet, *as a matter of opinion* maintained the contrary; both where Catholics, and belived as a *matter of faith*, the Pope's *supremacy*, and the *infallibility* of the church. And here is the maxim of St. Augustine, exemplified, "*in matters of faith*, UNITY; *in matters not of faith*, LIBERTY." But *I* insist upon it, that Bellarmine, so far from saying, that "the Pope can make virtue vice, and vice virtue" professes to prove the erroneousness of the opinion, which he was then refuting, by showing that *this* would be the impious consequence of its adoption. Thus then we both "insist." Who shall decide between us! I say, any sworn interpreter of languages, and (stipulating always, that the decision be published, with his signature, and agreement.) I CHALLENGE you to the *alternative*. How then can you "bear false witness against your neighbour," by saying that Bellarmine *taught*, and Catholics *believe*, what Bellarmine NEVER *taught*, and what Catholics *do not believe?*

6. You had stated, that according to the 16th canon of the 3d Council of Lateran, "an oath contrary to ecclesiastical utility, is perjury, not an oath." I answered, that *this* had reference to *unlawful* oaths, which were sometimes pleaded by factious minorities, or individuals, to justify their rebellion *against the choice of the majority*, in certain cases of ecclesiastical election. To these *cases exclusively*, was the decision of the Council limited. Yet, my Rev. opponent spreads it out into a *general proposition* of Catholic doctrine. Again, therefore, I challenge you to abide the decision of any sworn interpreter. Here then are six different heads, on each of which I am constrained to say with regret, that you have asserted what is "untrue." It is useless, therefore, for you to calculate on the verdict of our readers in general, who are unacquainted, *as you know*, with the *language and the books*, to which you have referred, with such bold but deceitful confidence. You will please consequently *to clear up as I have given you an opportunity of doing*, these six topics, before you expect me to pay any attention to your silly references. Of these you have already made too many, for the honour of your fame, and the sanctity of your cause, as I shall have occasion to show the public, before the controversy shall have terminated.

Judging by what my own feelings should be, I fear that these remarks are calculated to give you pain; but remember that you have left me *no alternative;*—except to bring the matter fairly to issue, or *bow in acquiescence to charges, which are "untrue."* My own principle is, never to assert, in argument, except what I am convinced is true. And as I admit the *possibility* of mistake, so, *in such a case*, do I hold myself ready to admit opposite evidence, and *correct cheerfully* any statement in which I may happen to have erred. A charge of this kind is brought against me in your last letter. "It is wholly new to me" you say, "that the Presbyterian church makes it a *sin against the second* commandment, to "tolerate a false religion." At this, Rev. Sir, I am "wholly" surprised. Being, like myself, something of a "high churchman," I did not suppose that any thing contained in the "Confession of Faith" would be "new" to you.

The "tolerating of a false religion" is laid down as a *sin against the second commandment in* "Larger Catechism, page 268, of the edition published by Towar and Hogan, in 1829. Perhaps it is also new to you—that in order to show how *great a sin it is*, reference is made, in the same page, to certain texts of Scripture, in one of which, DEATH is specified as the *penalty of teaching a false religion!* I shall here quote the text, "and it shall come to pass that if any one shall yet prophesy" (meaning falsely) "then his father and his mother that begat him, shall say unto him, *thou shalt not live; for thou speaketh lies in the name of the Lord*." Thus, it seems that according to the Confession of Faith, and to the Scriptures, Presbyterians look upon it, as an *orthodox sin*, to "tolerate false religion." The *constitution* of our country, however, has decided *otherwise*.

This same Confession of Faith teaches that even *good works*, done by "unregenerate men" are *sinful*. (Chap. xvi. page 100, and chap. xv. 92) it tells us, "there is no sin *so small*, but *it deserves damnation*"—from whence it would follow, that if an "unregenerate man" give a dollar to a poor widow, to keep her from *perishing in the winter*, he commits a *sin*, and deserves to be damned for it! True, the text adds, that if *he does not do it*, he commits a "*greater sin;*" by which it appears, that he is to be damned *for doing it*, and damned for leaving it undone! And yet there is an *abundant* profanation of sacred texts, to *prove* all this, on the same page! You refer me to chapter xxiii. for the following quotation, in your last, "Civil magistrates may not in the least, interfere with *matters of faith*, they should give *no preference* to any denomination of Christians, above the rest—and ecclesiastical persons should enjoy free, full and unquestioned liberty." I have *not found* any such words in the reference. But in the very same chapter and section, I find the following. "He (the civil magistrate) hath *authority;* and it is *his duty*, to take order, that unity and peace be preserved in the church, that the *truth of God be kept pure and entire*, that all *blasphemies* and HERESIES *be suppressed*, and all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and *observed*. For the better effecting whereof, he hath *power to call* * *ods*, to be present at them, and *to provide* that whatsoever is transacted in them, BE ACCORDING TO THE MIND OF GOD." Westminster Confession, chap. xxiii. sec. 3. p. 141. Here the "mind of God" is made the *rule of just proceeding*, and the civil magistrate is supposed to be on such *terms of familiarity and confidence with the Almighty*, that *he knows* what is the mind of God, and is *bound* to see, that matters shall be *regulated accordingly*. Still, there is a *powerful array of Scripture texts*, at the bottom of the page, to show that *all this* is right and true, according to the Bible! *Your* quotation, and mine, founded on the *same reference*, differ very materially! Will you please to explain the disagreement!

I would now follow you through one or two of the heads of what I suppose you intended as argument against the Catholic rule of faith. But really, there are so many contradictions under my eye, as I look upon the first column of your last epistle, that I am at a loss to understand whether you *admit* or *reject* the succession from the Apostles in the ministry of teaching. First, you say, that "as the claim" (of the Catholic Church) "to infallibility rests on the notion of *succession*, it falls, to the ground, and with it our *rule of faith*." Next, you say, that if the Apostles had successors, then *all* must have had them, and as there were twelve apostles, so there should be exactly twelve successors, every one of whom should be a Pope! Then, these successors, if there were any, must *be able to work miracles*. And then, finally, you say that I am *uncandid* for "representing you as holding *that the Apostles had no successors!*" And a little farther still, you tell us, that "you hold to a commission still standing and binding which reaches to the end of time." When you tell us clearly what you mean by all this, I shall be extremely happy to meet any arguments you may be disposed to put forward. In the mean time, it is manifest, that I cannot drive you from a position, until you signify exactly what ground you mean to assume.

The whole of your second column is one continuous train of misrepresentation. You begin by asserting that on my plan every preacher or teacher "*must be infallible*"!! And taking this assumption, unfounded though it be, for the ground work of your reasoning, you draw your own consequences. But as "my plan does *not* require every preacher or teacher to *be infallible*," so your deductions founded on this hypothesis are *gratuitous*, and are overturned by the simple denial of both the premises and the conclusion. "My plan," as you call it, is that Jesus Christ, after having proved, that he *was sent* by the Father, for the establishment of a divine religion, as well as for the redemption of the world, *instituted a ministry* of TEACHING in his church—that this ministry was to extend with the duration of time—that it was the *channel of communication*, by which the *knowledge of that divine religion* should be conveyed to *all nations*,—and that *to this ministry of teaching*, the Son of God actually promised the *Spirit of Truth* and his own *perpetual presence all days* even till the consummation of the world. This is "my plan;" and if you feel yourself competent to overturn it, the first step is—*to state it correctly*. The next step is, to take up those passages of the *Scripture history*, by which it is proved that *this was* the means appointed by Christ, and show that instead of proving the *ministry of teaching*, they prove on the contrary, that all infallibility ceased with the death of the Apostles, except the infallibility of individual opinion, in the private interpretation of Scriptural doctrine. It would be the mere repetition of *unanswerable* arguments, were I again to adduce the proofs and reasoning of my former letters, on this subject. It is useless for me to publish the same proofs of the Catholic rule of faith in every letter. If you had taken up my arguments, stated them in my own words, suffered them to enjoy the meaning which they possessed, *as they went forth from my own pen*, refuted, or attempted honorably to refute them, then it might be necessary to review the testimonies adduced to show that Christ established the *immortal, uniform, Catholic teaching of his Church, as the only infallible rule of faith*. I refer the reader to a serious perusal of my letters on this subject, Nos. 5 and 7· and let him ask himself, as he is to answer at the last day, whether, according to the evidences, furnished on either side, the testimonies of reason, revelation and history, by which the Catholic rule of faith is supported, are not infinitely stronger than any thing you have been able to produce in favour of *private* interpretation. I appeal to that reader to say, whether your letters, *thus far*, instead of presenting a clear chain of controversial reasoning on any *one* subject, are not an "olla-podrida" of crimination, scandalous anecdote, fierce assertion, and general avasion of the question on which we are disputing.

It may be useful to state again the subject now under discussion. That there is, "an infallible rule of faith *appointed by Christ*, to guide us in matters of religion, and to settle disputes in his Church" is agreed. Now the Catholic church, being a visible and perpetual society, and the *original inheritor* of the *doctrines, commissions and promises of Jesus Christ, leans*, as it were, on the arm of her divine founder;—trusts in his *promises*, discharges his *commission*, and *testifies* to *all nations*, during all days, what are the true doctrines, of which it was said, "He, that believeth *not*, shall be condemned." Mark xvi. 16. *How shall we know what we must believe, in order, to escape this condemnation?* That Jesus provided an *infallible means*, to arrive at this knowledge, is admitted by my Rev. opponent. Then it must be either the Catholic or the Protestant rule of faith. That it is *not* the Protestant principle, appears to me one of the clearest moral truths that ever presented itself to human understanding.

1. Because that principle stabs the authority of the sacred volume, which it professes to cherish. That principle makes the Bible, as efficient to *overthrow*, as to *uphold any doctrine of Christianity*. According to *that* principle, no man can be certain *what doctrines* Jesus Christ revealed and required men to believe, at the risk of being condemned. Let the *Sincere* Protestant reader ask himself, what is in *reality* his rule of faith. His ministers tell him—the Bible alone. Let him then take up the Bible and read these words of our blessed Redeemer—"the Father and I are one"—turn, then, to the other words, "the Father is greater than I." That *one* of these passages, is to be explained by the *other*, is certain: but *which* shall take the preference, of the other, *the sacred writings do not determine*. If he is a Unitarian he will come to the conclusion, that Christ is not God. If he is a Presbyterian, his *opinion* will be different. In the mean time, his belief, no matter to which side he belongs, is founded, not on the *Bible*, but on what *he* THINKS *to be the Meaning of the Bible*. Now, Rev. Sir, I request you *as a favor*, to take up these two texts, and show me and our readers *how you can save the Divinity of Jesus Christ* from the *destructive operation* of the Protestant rule of faith, in the hands of the Unitarian. If you *can* and *will* do this, it will prove a service to religion, at which, although it by no means concerns me, I shall heartily rejoice. What is said here, in relation to this fundamental article, is equally true of *every other tenet of religious belief*. I defy any Protestant in the whole world, who is *consistent* with his own rule of faith, and rational in its application, if he will only take the pains to *analyze his belief*, to find it resting on any other foundation, save his own PRIVATE OPINION. For if his rule of faith be the Bible ALONE, then, he must fling to the winds all *creeds, confessions, and teachings of men*. And when he *has* perused the Bible, if he is asked what doctrines it contains, he will be obliged to answer according to his OPINIONS of its meaning. *You* believe in predestination;—another, reading the Bible with equal sincerity, disbelieves it:—a third reads the Bible and believes in everlasting punishment—a fourth rejects that belief, &c. Are they all right! Certainly not; though they *may be all sincere*. Is it the Bible that deceives them! Certainly it is not. But they are deceived *by the Protestant rule of faith*, which taught them, that in order to know *what doctrines had been revealed by the Saviour of men*, each individual must pass the Bible through the crucible of his own private judgment. And, though his mind should have undergone a thousand changes, as to the *meaning* of the inspired book, still the Protestant rule of faith has determined, with the hand of destiny, that he shall end where he began, and never arrive at any thing more certain than *opinion*.

Not so the Catholic. He may read the Scriptures, notwithstanding the calumnies that Protestanism has perpetuated against the church, from one generation to another, since the era of the "Reformation." But, on *points of doctrine*, he does not substitute his own *opinions*, by way of *inspiring the sacred text*. He takes it for granted, that the meaning was understood, before he came into existence. He inquires *what it is* of the church, which has been the *guardian* equally, of the book, and of the doctrines it contains, since the day, when Jesus laid her foundations on the rock of eternal truth: Her pastors have *never ceased to teach* the things, which, according to *Revelation, we must* BELIEVE and PRACTICE, in order to be saved. By this rule of faith the whole Christian world was UNITED IN DOCTRINE, when the Father of Protestantism began to sound the trumpet of religious discord, and to preach *new opinions*, 1500 years after Christians had been *warned*, not to receive any *new* doctrines, even though they should be preached by an "angel from heaven."

2. The Protestant rule of faith *is that*, which was adopted by all the acknowledged heresies of antiquity. By this rule of private interpretation, the Sabellians denied the Trinity of persons in God, (S. August. lib. de hæres. chap. 41.)—the Arians, the Divinity of Christ—the Macedonians, the Divinity of the Holy Ghost. By this rule, the Manicheans rejected the old Testament—the Pelagians denied Original Sin—and so, of all the others. Did Christ then appoint as the *infallible rule of faith* a principle of guidance, which, in its *legitimate use*, and *not by its abuse*, has given rise to *all the heresies of ancient and modern times?*

In the Catholic Church, on the contrary, heresy has never found a resting place. The *truth of doctrine*, which *had always been taught* by the pastors, and believed by *all*, was *present* EVERY WHERE to convict the novelty of error. Protestants indeed, have asserted, that the church had *apostatized*, but none accuse her of heresy. Being herself the *oldest society of Christians*, there was no other from which she could have *separated*. We meet the charge of apostacy, by saying, that if she *did* apostatize, as they will have it, then "the gates of hell prevailed against her,"—contrary to the Savior's promise! Are they prepared for this! But if the Saviour's promise did *not* fail, "then the gates of hell did *not prevail against her*, and Jesus Christ was *still* with her, when Martin Luther, John Calvin, and the King of England, took it into their heads to make *churches of their own*. Think you Rev. Sir, that the Redeemer *forgot* his promise, or forsook his spouse, by abandoning his own church—did Zion say, "our Lord hath forsaken me, and our Lord hath forgotten me! Why; can a *woman* forget *her infant*, that she will not have pity on the *son of her womb?* And if she could forget, *yet I will not forget thee*. Behold I have written thee in my hands." Isaish chap. xlix. 14.

3. In your last letter, you lay it down as an argument against the Catholic rule of faith, that the Apostles *alone* were inspired and infallible. And thus, in your thoughtless zeal, you strike a fatal blow, although I am sure you did not intend it, at a large portion of the New Testament. If the Apostles *alone* were inspired and infallible, as you assert, then what is to become of the two Gospels of St. Luke and St. Mark? What is to become of the Acts of the Apostles? It is well known that the authors of *these books* were not Apostles, and "and had not seen the Lord." Will Protestants adopt your *ominous* argument, I mean assertion, on this subject, which, if it were true, would blast the authority of so large a portion of the written word of God? Will they not rather, in *this instance* at least, join with me, to shield the sacred writings from the destruction of your weapons?

4. You have frequently in your letters appealed to the prejudices of our Protestant readers, on the subject of what you are pleased to call the Apocryphal Scriptures. But *how*, I would ask you, are you enabled *by the Protestant rule of faith*, to determine what books are canonical? That this cannot be done by the Scriptures itself, is palpably evident. You certainly cannot be ignorant, that several books, which in the *first ages* laid claim to inspired authority, are not in the canon. Of these I may name a few—the Gospel according to the Hebrews, or according to the Apostles—the memoirs of the Apostles—quoted frequently by Justin Martyr—and different tracts under the names of Peter, Paul, Matthias and other Apostles. (See Euseb. lib. iii. c. 3. 24.) Why, then, are *those* left out of the reformed canon of the *Protestant* Scriptures! On the other hand, the inspiration of the Epistle of St. James, the Epistle of St. Jude, the Epistle to the Hebrews, the second Epistle to St. Peter, the second and third of St. John and the book of Revelations, was *controverted* in the same ages. And why, I would ask, are these admitted in your reformed canon! Luther admitted the Epistle of St. James, in his addition of 1529 and 1534, but scornfully expelled it from those of 1535, and 1540. It continued to be excluded from the following Lutheran editions after his death; viz. that of 1548,—66,—72,—75,—82,—89,—93,—99. So, also was the Epistle of St. Jude, excluded from the edition published in 1619. The Apocalypse is excluded from the same editions and that of 1609.

As to the Epistle to the Hebrews, the good "Reformer" did not know exactly what to think! After the two editions, of 1529 and 1534 it was agreed, that it should be retained, and tolerated as *apocryphal* and *so* it continued in the Lutheran Bibles, until the time of the two Wallemburgs, say 1669. Now every Protestant has the *same right* to sport with the sacred books, that Luther had. And since the Scriptures themselves, do not *determine* what books are canonical and what books are not, is it not something like arrogance for you or Mr. Martin Luther to mutilate the inspired volume, and lop off, at your pleasure, branches from the tree of life, by capriciously applying the pruning hook, of *private, individual opinion?* By WHAT RULE, then, can you *prove* according to the Protestant principle of belief, that *these* books are canonical, and that *those* are *not* canonical! Let the General Assembly try their wisdom on the question.

5. The Protestant rule of faith supposes, that the Scriptures are *plain and obvious* in their meaning. And yet,—the *plea* for the Reformation, and the cry of the Reformers, was, that the *whole Catholic Church* had *been mistaken*, as to the *true meaning* of this same book;—which was so plain withal, that *every* Protestant, who has been blessed with ten months education, may take it up and "read as he runs!"—and that every such Protestant, is bound to believe, that *his crude conceptions of its meaning*, make him *wiser* and more *infallible*, than ALL the *councils*, FATHERS, TEACHERS, PASTORS and PEOPLE, of ALL the ages of the Christian Church!!!

6. But even admitting the absurd supposition, that *such* a man is qualified to understand the meaning of what the book says, how does he know that the book is, *in all respects*, the same *now*, that it was, when it came from the hands of its inspired authors! Has it been *correctly* translated! Has it been *fairly copied*, from one manuscript to another previous to printing! *These* are difficulties, for which his rule of faith furnishes no solution. And these difficulties are increased an hundred fold, when he remembers, that the Scriptures were in the keeping of the *Catholic Church*, which, the *prejudices* of his education have taught him to look upon, as *a universal anti-Christian conspiracy;* and that the *work of transcribing the Bible*, generally devolved on those MONKS, whose name is synonymous, in his mind, with *ignorance, dishonesty, perfidiousness and cruelty*. "What!" he will ask with astonishment;—"is it from *such* a source, that we receive the written word of God!"—Yes,—gentle reader—*do not* be startled at the discovery. Before the squabble between Martin Luther and Leo X. in the sixteenth century, there was not a single Protestant in the whole universe, to take care of the Bible. Mr. Breckinridge may tell you, that God was pleased to reveal the *Protestant rule of faith* 1500 years after he *had* revealed the *Christian religion*—and that the Holy Bible was not in the least *tainted*, by the tide of corruption, on which it floated down. But, you may reply to him, in my name, that God *could have preserved the doctrines of the church in the same way*—and that, if Martin Luther *believed her*, when she told him, that the Scriptures are *the* INSPIRED, *written word of God;*—he *might* have believed her, when she told him, *what doctrines they contained*—especially, when it is remembered, that it was HE, and *not* the Church, that undertook to give them a *new* meaning, with which Christianity, during the same space of 1500 years, had been totally unacquainted. With this remark I leave my reader, and my Rev. opponent, to finish the dialogue. The latter will have an opportunity to speak for himself; and *the public will see* how *he* will meet *these difficulties*.

The Catholic believes the INFALLIBILITY of the church. The *grounds* of this belief, are briefly stated in my last two letters; particularly in No. 5. He knows that there has been no such thing, as a *moral* DEATH, or CHASM, in the *teaching and belief* of those doctrines, which Christ revealed, and men are bound to receive, as they value their salvation. He knows, that in *this sense*, the church is a WITNESS to the universe; and, as he receives *her* testimony when she says, *that the Scriptures are the inspired word of God*,—that she *received and preserved them* AS SUCH: so *he* receives *her testimony*, when she says, that the *opinions* of heretics—no matter of what age or country, are *not the doctrines*, which *she received*, with the Scriptures, *from Jesus Christ* and his Apostles,—and he yields, but a "reasonable obedience," to *her* authority, when she admonishes him, not to follow the notions of *Martin Luther*, or any other individual.

Wishing to stand corrected, as to the *length* of my letter, by the gentle reproof of our publishers, and the *moral* of the "wounded snake," with which you begin your last epistle, I deem it prudent to hasten to a conclusion. There are one or two points, however, which you have protruded on the consideration of our readers with no other view that *I can perceive*, except to gratify prejudice, where it exists, and to divert general attention from your palpable abandonment of the rule of faith. To these I shall

briefly advert,—although, until you have agreed to clear up the points, on which *we are at issue*, IN THE WAY *I have* proposed;—I feel that the moral sense of the community would sustain me, in refusing to notice any reference of yours, in which the *whole passage is not quoted*.

In your last epistle you ask me, to "explain what Pope Nicholas meant, when he said to the Emperor Michael, "THE POPE IS A GOD AND THEREFORE MEN CANNOT JUDGE HIM." Now, as you have the modesty in *this* instance, to acknowledge that *it is* instruction you stand in need of, I should be sorry to refuse what you desire. Know then, and understand in the *first* place, that *Pope Nicholas never said*, "*the Pope is a God*." Here I might stop:—but *secondly*, know and understand that the Emperor Michael, *had expelled Ignatius, Patriarch of Constantinople from his* SEE:—and that Pope Nicholas was expostulating with him, on the *unlawfulness* of disturbing the SPIRITUAL ORDER *of the church*, by the exercise of *secular* power. Among other things, he reminds the Emperor, that his *predecessor, Constantine the Great*, when called upon to sit in judgment on the bishops of the church, *refused to do so;* and, addressing them in the figurative language of the Scripture, (Psalms lxxxi. 6.) said to them: "Vos dii estis, a VERO DEO constituti"—"Ye are Gods, *appointed* by the true God"—to show, that *he, Constantine*, regarded their *spiritual authority*, as an authority FROM GOD, and therefore TOO SACRED, for the judgment of *temporal princes*, and the interference of *secular power*. Similar language was used, in similar circumstances, by *Theodosius the younger*. *And these are the examples*, which Pope Nicholas is holding up to the *memory* of the Emperor Michael, to induce him to desist, and to show him *how much* the Emperors, his *predecessors*, had respected the *authority* of God, in the persons of his ministers;—and that, though he could command armies, and ravage provinces, yet he could neither *bestow*, nor *take away*, the spiritual authority of *a bishop*, in the Church of Christ. Constantine used the words *in the sense I have mentioned*. Pope Nicholas did *not* use them *as his own*: but *referred* to them in the sense, and for the purpose here stated. He speaks of himself, in the document, as the humble "*minister*" of Jesus Christ.

If, then, you had waited for this information; you would not have exposed yourself, nor deceived your readers, by building the following assertion on *the circumstance*, which I have just explained. Your words are evidence of zeal, which would better befit a *better* cause: but it is not "the zeal according to knowledge." "The Pope *usurps* the rights of the people; and the SEAT *of the Saviour*, and would sit enthroned on the riches of the commonwealth of Israel. In a word your infallible CHURCH, *thus speaks of the Pope;* and your *infallible* Pope *loves to have it so*." On this whole concern, I have only to say, that if *I* were found as you are, in this matter, I feel that Catholics would blush for me;—and that heaven will *judge* the calumnies that have been heaped on the Catholic Church and on her supreme *visible* head—the Bishop of Rome.

You make a long extract from the Council of Lateran:—on which I have two questions to ask you. First, do you give it as a *literal* and *continuous* translation? Second, do you affirm that in the original it has the *same general meaning*, that it *seems* to have in the quotation? As you say you have the "original before you," you can, of course, have no difficulty in giving a positive answer to these questions. In the mean time, a little information on the character of *that* quotation, or rather the circumstances to which it relates, may not be useless or uninteresting to the reader.

It is to be observed, in the first place, that this council was held at a time when the *feudal system* was in its full operation. A council was, as it were, the *general congress* of Christendom; in which, states and sovereigns were represented for the purpose of conferring together, on *such matters*, as concerned the general welfare. These *secular* representatives had nothing to do with the *definitions* of *doctrines* or *morals;*—and the *infallibility of the church* had *nothing to do* WITH ANY THING ELSE. Still, it was deemed the most *convenient time and place*, for sovereigns and statesmen, to adopt such means in *conjunction with the clergy*, as might protect the altar and the throne; or, as the *exigencies* of the period required. The social picture, mingled Theocracy and civil policy, of the puritan settlements in New England, presents but a diminutive analogy, when the pilgrim fathers and their immediate successors, (not to speak of other things *far more serious*,) would hardly ring the town-house bell, unless they found a *text of Scripture for it*.

At the period of *this Council* the Albigenses were scattering the materials of civil and religious revolution, in the bosom of *peaceable* empires;—among nations, which acknowledged but *one God*, and knew but *one religion*, whereby he was to be worshipped. Sovereigns were obliged to *provide for their own safety*. They may have foreseen those *consequences*, which *Mr. Breckinridge* proclaims would have resulted from the *toleration* of the Bible Society in Russia. They would have *been obliged* to abolish institutions just as the Albigenses might think proper to direct, or "else loose their crown." *This* was the fate, we are told, which awaited the Russian autocrat *if he had not put down the Bible Society!!!* If *this* be so, as Mr. Breckinridge asserts, then there is *no man*, who, placed in the *same* situation, and forseeing the consequences, would not have done the same thing as Alexander. So it was in the temporal regulations adopted by the commingled representatives of Church and States, at the general council of Lateran. Had they not the right, I would ask, *as the majority*, by a million to one, to take measures for the common welfare! The doctrine of Christ teaches submission to "the powers that be:"—Consequences, such as you predicted *of the Bible Society in Russia*, have *always* followed the footsteps of fanaticism. Had not then, the Catholic kings, and Catholic barons, and Catholic vassals, and all the *orders of feudalism* in *Catholic Europe*, the right, by *virtue of* their majority, to take precautions *against* such consequences! No *Republican*, I should think, would deny it. You have said, indeed, that "you render unto Cæsar the things that are Cæsar's"—speaking, I presume, in the name of your Church. But your hypothetical *prediction*, in reference to "*Bible Society in Russia*," is rather *a strange* commentary on the text. And, by the bye, is it not a singular coincidence with your remark, that "Cæsar" *never was* in the power of your Church, but once; and that THEN the "tribute money" was paid with the *blood of a Protestant king!* Should you not, then, *delicately* touch the subject of persecution, until you can persuade yourself that history *has lost her* MEMORY! At a time when there were not, perhaps, a million of Presbyterians in the whole world, Mr. John Knox, the insular founder of Presbyterianism, laid it down as a *maxim*, that, "It is, not only *lawful* to punish *unto the death*, such as labour to subvert the true religion;—but the magistrates and people ARE BOUND *so to do*, unless they will provoke the wrath of God against themselves." (Appellation of John Knox annexed to his History of the Reformation, page 25.) Had not Catholic Europe as good a right to *take measures of safety*, against the *revolutionary* spirit, of a few religious innovators in the twelfth century;—as a few religious innovators had to "punish unto the death," all those who should *contradict* THEIR *religious opinions*, in the sixteenth century! Now, I again submit to your cool reflection, whether it would not be as profitable to your fame, and to your cause, if you would condescend to redeem your *signature* by "adhering *strictly* to the subject of discussion for the time being"—as it has been, to wander into these labyrinths of *irrelevant matter*, from which you do not seem to have well studied the facilities of retreat!

In conclusion, I would remark, that my charity for the mass of Protestants has been infinitely enlarged, by my *experience* in this controversy. I would not dare to question the wisdom or the justice of that divine Being, who permits it to *be so*:—But when I consider the character of their *books*, and the weapons of their *theologians*, I can hardly imagine, how it could *be otherwise*. They hate truth: not because it is truth; but *because* their ministers, and their books teach them to regard truth as *error*. And they are *confirmed* in their hatred, by the general "delusion" which teaches them to regard the *prejudices*, that have been *instilled* by their books, and education as the *testimony* of the *pure word of God*, THE BIBLE ALONE. How many of them, after having been "tossed to and fro," on the deluge of religious opinions, with which Protestantism has inundated the world, and not finding whereon to rest their foot, would *return*, like the weary *dove*, to the "ark," from which *their fathers*, in an hour of irritation and excitement, inconsiderately launched forth into *the great deep*. For myself, it has taught me to bless God with inexpressible gratitude, for having permitted me to be *born* in the Catholic Church of Christ; otherwise, I might have ranked amongst the fiercest of her *opponents*, and imagined that, in persecuting *her*, even with my pen, I was "doing God service." Thus, I may say with the poet, though not in the *literal* sense,

Haud *ignarus* mali, *miseris* succurrere disco.

Yours respectfully,
JOHN HUGHES.

P. S.—Bishop Kenrick is entirely satisfied with your explanation of the "mistake;"—which, it seems, was *not* a mistake, after all; since that "most respectable and responsible gentleman, on whose authority you relied, still insists that *such a warning*, (viz. a prohibition to read this controversy,) was given, *on the day named*, and in *one of our churches*, in *Philadelphia, by a Roman Catholic Priest*." Now, as this is a matter of some consequence to us, will you be pleased to request this "most respectable and responsible gentleman," to *tax his memory*, and try to recollect in *which* of our churches he was, *on that day*. Tell him, that there are only *five* Catholic churches in the city; and that he may leave *the two*, in which Bishop Kenrick and myself officiate, *out of the number*. I am really curious to know in which *of the other three* the warning was given;—and so *slyly*. it seems, that he was the *only* person that overheard it!! J. H.

HEAR THE POPE!!

The Pope, we mean, speaking through his subordinate officer, the Roman Catholic Bishop at Boston. The article is extracted from "The Jesuit, or Catholic Sentinel," of Feb. 16, 1833,—observe—not 1433, but 1833,—printed, not in Rome, but in Boston, in the Commonwealth of Massachusetts, which is one of the United States of America.—*Vt. Chron.*

"We are authorized to state, for the information of the Catholics throughout the New England States, that the following is the dispensation granted by the Rt. Rev. Bishop Fenwick to the faithful of the diocess of Boston, during the ensuing Lent, which commences this year, on the 20th of February, that day being ASH WEDNESDAY, or the HEAD of the fast.

1. They are allowed the use of flesh-meat on all Sundays, throughout Lent, without restriction as to the number of times.

2. They are allowed the same *once a day only*, on the Mondays, Tuesdays and Thursdays throughout Lent, the first and last weeks excepted.

3. The use of eggs, milk, butter and cheese is also allowed, both at dinner and at collation.

4. Persons who use this dispensation are not allowed the use of fish at the same meal at which they use flesh-meat.

5. The word FAST, in the Catholic acceptation, implies a strict abstinence from every kind of food until the hour of noon; yet general usage has made it allowable to take in the morning a warm drink of tea, coffee, or thin chocolate made with water, to which a *very small quantity of milk may be added*. rather to serve as a coloring, than a nutriment.

6) Every day in Lent, (Sundays alone excepted) from Ash Wednesday until Easter Sunday, is a fast day of strict obligation—that is, on no one of these days is it allowable to take any repast before noon. Besides the full meal which is taken at dinner, custom has likewise tolerated the use of a slight *collation* at night, which collation must never exceed the fourth part of an ordinary meal.

N. B. The Catholic clergy in the diocess are requested to announce this regulation to their respective congregations, either before or on QUINQUAGESIMA SUNDAY."

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, APRIL 24, 1833.

TO CORRESPONDENTS.—C. on Campbellism, Nos. 8 and 9, are highly acceptable. They shall appear as soon as we can find room. The article on *Spiritual Baptism* shall also have a place, when we dispose of some of the lengthy articles now on hand. The Dialogue between R. and P. is inadmissible.

ANNIVERSARIES.—The anniversary meetings of the Lexington Female Bible Society and the Lexington Female Tract Society, were held last week, in the McChord church. The annual reports of the Societies were read, and interesting addresses delivered. The annual meeting of the Lexington Female Colonization Society was held at the same place, two weeks previous.

SUNDAY SCHOOL CELEBRATION.—The annual meeting of the *Fayette County Sunday School Union*, was held in the First Presbyterian Church in this city, on Saturday last. As has been the custom for several years, the several schools moved in procession to the place where they were to be addressed. The address was delivered by President Young, of Centre College, to a large and attentive audience.

The sixth annual meeting of the American Temperance Society will be held in the city of New-York, on the 7th of May next.

The United States' Temperance Convention, "to be composed of three or more delegates from each State, and one or more from each County,'" will meet in the city of Philadelphia, on the 24th of May.

AN EXAMPLE WORTHY OF IMITATION.—We are gratified to learn, from various sources, that a spirit of emancipation, with a view to the emigration to Liberia of the individuals emancipated, is so rapidly pervading our land, and especially our own state. We have recently had the pleasure of mentioning several highly commendable instances of this kind among the slaveholders of Kentucky. In addition to those already mentioned, we learn by a correspondent, that the Rev. Dr. Blackburn has liberated two slaves, a man and his wife, who have gone out in the expedition which left Louisville a few days ago. Dr. B. paid their passage to Louisville, and furnished them with fifty dollars and a good supply of clothing. These individuals are likely to prove an accession to the Colony. They are both consistent professors of religion. The man has received an education which will qualify him for the business of teaching school.

TEMPERANCE ADDRESS.—A very able and interesting address on the subject of Temperance, was delivered before the Lyceum of this city, at the Court House, on Saturday evening last, by the Rev. John C. Young, President of Centre College. For luminous views of the subject of Temperance, strength of argument, and true moral sublimity, we may safely say, we have heard nothing on this extensively agitated subject, upon which so much has been so well said, which equals, in our estimation, this address of President Young. The house was well filled, with ladies and gentlemen, whose countenances strikingly exhibited the intense interest excited by the address. An impression was made on this occasion, which must have a happy effect on the progress of the cause in this place.

REV. JOSEPH W. BARR.—A memoir of this interesting young minister, who died a few months since, when on the eve of embarking for Africa, as a missionary, is shortly to be published in Pittsburgh. It will comprise a small duodecimo volume, with an introduction by the Rev. Dr. Alexander, and a discourse delivered on the occasion of his death, by the Rev. Dr. Miller.

PARLEY'S MAGAZINE, No. I.—The first No. of this entertaining little work has just been published at Boston. It is designed chiefly for children and youth; and judging from the judicious and tasteful manner in which the first number is done up, we doubt not it will be a highly popular periodical. It is to be published semi-monthly, at $1 a year, in advance.

AMERICAN ANNALS OF EDUCATION AND INSTRUCTION.—The No. of this excellent periodical for April, contains the following articles: 1. Prize Essay on teaching Penmanship; 2. Lecture on Teaching Grammar and Composition; 3. Practical Lessons on Reading.

THE ANNIVERSARIES IN NEW-YORK.

We are authorized to state that the customary hospitalities of the occasion are tendered by the Christians of New York to all Christian ministers of every denomination, who will attend these interesting meetings. We know from experience, that where it is practicable without neglecting important duties, a visit to the Anniversaries is eminently profitable to pastors, and through them to the spiritual interest of their congregations. We believe the good people of the city are very happy to "entertain strangers," and that ample arrangemen's will be made for as many as may come; especially as the great objection, tobacco-spitting, is now almost entirely removed. It is astonishing how extensively this loathsome vice had been abandoned by ministers. We beg leave to express the hope that ministers will come in a state of mind to do good in the families where they may receive hospitality.—*New York Evangelist.*

THE BIBLE CAUSE.

We understand, that at the meeting of the Managers of the American Bible Society, last week, such communications were presented in relation to the demand for the Scriptures in foreign countries, (mostly at the various mission stations,) as induced them to *Resolve*, that they will appropriate *thirty thousand dollars*, the next year, to the above object, in case they are sustained by Auxiliary Societies and benevolent individuals.

We learn further that since the above meeting. a communication has been received from the Rev. Mr. Goodell, at Constantinople, expressing need of assistance in printing the *Armeno-Turkish Bible*, Old Testament and New. There is no doubt to be a rapidly growing demand for means to circulate the Scriptures in semi-christian and pagan countries, and *nowhere* perhaps can money be more advantageously appropriated.—*N. Y. Obs.*

NEW COLLEGE IN MISSOURI.

A new college is about to be erected in St. Charles, Missouri. A letter from that place inserted in the Charleston Observer, says, "Mr. Collier is making arrangements to erect a fine college. He has given $10,000 for a commencement. Dr. Wilson and Judge Barton have given handsome lots on the hill for the buildings. The professorships will be endowed by Mr. Collier." The same letter says also, "They are about erecting a college, at Palmyra, in this State, by funds raised in Philadelphia."—*Ib.*

WESTERN FOREIGN MISSIONARY SOCIETY.—A letter addressed to the Corresponding Secretary, by the Rev. R. J. Breckinridge, of the 2d Presbyterian Church, Baltimore, announces $400 appropriated to the Society, by the Sewing Society of that congregation, and $100 from the Monthly Concert, making $500 from the church. Surely the managers and friends of that young society have abundant cause of gratitude to God, and thus far, to the friends of Missions, for the aid and encouragement they have received, and it is hoped they will respond to it by renewed exertions in the prosecution of their word.—*Chris. Herald.*

Divine service is now celebrated every Lord's day in both of the medical schools at Philadelphia. The venerable Bishop White opened the services of the University, and Rev. Dr. Green at the Jefferson College. The clergy of all evangelical denominations are to officiate.

Foreign News.

From the New York Observer.

By arrivals at this port, London papers have been received to the 7th of March.

The Irish Enforcing Bill was ordered to be read a first time in the House of Commons on the 5th of March by an overwhelming majority, the vote being 466 against 89. The 8th of March was appointed for its second reading.

Nothing new or important had occurred on the subject of the abolition of slavery, except the renewed declaration of Lord Althorp in the House of Commons, on the 4th of March, that it was the intention of his Majesty's ministers to introduce during the present session of parliament a measure "which, he trusted, would bring this subject to a satisfactory conclusion."

The Russian Ambassador to Egypt succeeded in inducing Mehemit Ali to declare his willingness to submit to the Grand Seignor. He had sent despatches to his son, (Ibrahim,) ordering him to suspend his march on Constantinople, and Ibrahim had accordingly stopped at Kintahia, to the great joy of the Turks in the capital, who were filled with dismay at his near approach.

The Duchess de Berri had been under the necessity of giving the French government notice that she was secretly married during her residence in Italy. This announcement was the source of deep mortification to the legitimatists. By some it was regarded as a death blow to their party

Another attempt had been made to compel the King of Holland to make an arrangement of the difficulties with Belgium but without success. If he does not accept the new propositions made to him before the 16th of March, a French army, supported by an English squadron, is again to pass into the Belgian territory, "and this time," it is added, "will not retire until the treaty of the 25th of November, 1831, be fully accomplished."

Petitions for the *immediate abolition* of Slavery had been forwarded to London, from Edinburg, each containing 20,208 names. "They are about 300 feet long, of three columns of names wide, weigh one stone each, and are equal to 3,600 feet of continued signatures together."

GREAT BRITAIN.

Irish Enforcing Bill.

This important bill was read a first time in the House of Commons,on the evening of March 5th, after a division of 466 against 89.

Slavery in the West Indies.

In the House of Commons, March 4th, Mr. Heathcote presented a petition from Dennington, in the county of Lincoln, praying for the total abolition of Negro Slavery.

The Marquess of Chandos asked the noble Lord opposite (Lord Althorp) whether it was the intention of Government to come forward with any specific plan this session, for the abolition of Colonial Slavery? He (Lord Chandos) and the country were entirely in the dark as to the course which the Government intended to pursue on this momentous subject: and he took leave to repeat again the question he had asked before, what were the intentions of his majesty's ministers on the subject of Colonial Slavery?

Lord Althorp, in reply, observed, that he had stated some time ago that it was the intention of his majesty's ministers to introduce a measure which, he trusted, would bring this subject to a satisfactory conclusion, [hear!] but further than that he did not feel himself justified in stating [hear.]

PORTUGAL.

Sickness in the two armies.

The accounts from the vicinity of Oporto are to the 9th of Feb. They are on the whole, rather favorable to the Constitutional cause; but great sickness prevailed in the Pedroite army, as well as in that of the Miguelites. The complaint is not the cholera, but a malignant fever, caused chiefly by the bad qualities of the provisions. Among the Miguelites the fever rages still more violently, and the mortality is much greater than in Oporto. There was a report current that the Miguelites were about to retire upon Coimbra.

RUSSIA.

Sickness at St. Petersburgh and Moscow.

A St. Petersburgh paper of Feb. 6 says, "The *grippe* has caused here a general consternation. Three quarters of the workmen of different branches are sick; in the lower town they reckon 9 out of 16. Thirty of our principal merchants were unable to visit the Exchange during the whole of last week. The public places are principally closed, and all the pleasures of winter suspended. At Moscow it is still worse; 160,000 persons are sick; the theatres and other public establishments, are shut. The first symptoms of the disease are a violent affection of the neck and head, accompanied with excruciating pains in all the limbs.

TURKEY AND EGYPT.

The following intelligence respecting Turkey is extracted from the German and French papers:—

The Russian General Muravieff, who had left Constantinople on a mission to Mehemet Ali immediately after the victory of the Egyptians over the army of the Grand Vizier, returned from Alexandria to the Turkish capital on the 6th of February. From a note addressed the next day to the Reis Effendi, by M. Ottenfels, the Charge d' Affaires of Austria, it appears that General Muravieff had completely succeeded in the object of his journey, by having, conjointly with the Austrian Consul-General (M. Acerbi,) resident at Alexandria, made such representations to the Pasha of the identity of the two Imperial Courts in their determination to uphold the Grand Seignor, as to induce Mehemit Ali to declare formally that he was ready to submit to his legitimate Sovereign, whose ulterior orders he awited. It appears further that those representations had had additional effect upon the forms or the policy of the Egyptian, for we find that his reception of Halil Pasha, who was the bearer of overtures from the Porte, was extremely brilliant; that he had instantaneously dispatched to his son (Ibrahim) a positive order to suspend his march on Constantinople. This intelligence, which reached Paris on Thursday, by express, from Vienna, has been confirmed by the receipt of the Gazette d' Augsbourg of the 26th of February, which states that an extraordinary courier, despatched on the 8th of February from Constantinople by the Austrian Ambassador, had reached Vienna, on the 21st, bringing accounts that Ibrahim had suspended his march upon the Turkish capital, at Kintahia, declaring his willingness to conclude an armistice, in compliance with orders just received by him from his father. Great joy had, on receipt of this agreeable news, succeeded, in Constantinople, the despondency and dismay which had previously reigned in that city. The Gazette d' Augsbourg adds, that part of the Russian fleet at Sebastopol, had sailed on the 10th of February, to co-operate with the Turkish squadron in the Bosphorus. These proceedings were reported to have so much displeased the French Charge d' Affairs at Constantinople (E. de Varennes,) that he protested against them. It was even asserted that he had threatened to leave that capital, if the proffered succour should be accepted by the Porte.

WEST INDIES.

The Earthquake in St. Christophers.

The Charleston Patriot of the 1st, inst, acknowledges the receipt of Dominica papers to March 9th, containing an account of several shocks of an Earthquake in the Island of St. Christopher, on the night of the 8th Feb. and subsequently for eight days, during which time the inhabitants were kept in a state of constant terror. All the stores of St. Christopher were closed, and many of the residents fled on board the vessels in the harbor.

The injury (says the Dominic Colonist done to the Buildings in Basseterre is very great—there is scarcely a stone building or store, we think, that has not been injured in some degree; and several old walls and chimneys have been thrown down. The Church, the Wesleyan Chapel, the Jail, the Custom House, the Reading Room, the Tavern, have all received damage, and several private dwelling Houses have been so shaken as to cause the walls to separate in many places. The Parish Church of St. Thomas, Middle Island, has suffered materially.

The works on several of the Estates have been much rent—and several chimneys and walls were thrown down. A considerable quantity of bottled liquor was destroyed by the first shock of earthquake—the value supposed to be some hundred pounds sterling.

At no period since the awful visitation of 1797, when a dreadful convulsion of South America, destroyed many cities, and buried in the ruins some thousands of persons, and which was severely felt here, have such severe shocks been remembered in this Island. We remember many shocks which caused a momentary alarm, but no injury was sustained, and there was no repetition of them, so as to create any apprehension.

The shocks of earthquake, we understand, were sensibly felt at Nevis. At Antigua, it is stated, they were very slight. By the Mail Boat, from St. Thomas and Tortola, we learn, that at those Islands they were not at all felt.

CUBA.

The Cholera at Havana.

A letter from a Medical Gentleman in Havana, dated March 9, 1833, received in Boston says,

The greater part of all the cases prove fatal;—consequently the vulgar say that the physicians are killing them. The disease has made sad work in one of the large hospitals, or rather the alms house—or still more properly *Black Hole*, carrying off 30 persons in one night. Two other hospitals, one of which contains 500 miserable inmates, who are compactly stowed in ill-ventilated and filthy apartments, remain to be swept. In one room I saw 75 persons half-covered with filthy blankets. Wishing to know what was doing at the burial ground, I went out to it a few days since. While I remained there, which was about twenty minutes, two loads of bodies were interred. They were unincumbered by coffins or winding-sheets. The naked corpses were thrown into graves and trodden down, the graves being filled level with the surface, say five or eight in each grave.

Summary.

FIRE.—On Thursday evening of last week, about half past 8 o'clock (after our paper had gone to press,) during a severe thunder storm, one of the stables occupied by Mr. E. H. Herndon, (proprietor of the Bell Tavern,) on Church Street, and back of Pleasant Street, was struck by lightning; and, taking fire, in a short time the extensive block of stables occupied by him, as well as the stables of Mr. Griffing, John G. Martin, Esq. and Mrs. Ford, were consumed. The buildings were all of wood, except Mrs. Ford's. The wind was favorable, or the town would have been in great danger.

There was a considerable quantity of corn and hay burnt—but what is more to be regretted, five horses and a cow perished in the flames. The fire was discovered in time to save a greater part of the horses in the stables.

We learn that Mrs. Ford's stable was insured to the amount of $300. Mr. Griffing is the principal sufferer, in buildings.

Mr. Herndon occupied the principal part of the stabling—and although the fire has subjected him to some loss and inconvenience, we learn that he has obtained a stable in another part of the town, and is again prepared to afford entertainment for horse, as well as man.

On the same evening, the stable of Mr. Lewis Vimont, in Millersburgh, was also struck by lightning, and consumed; in which three horses perished.—*Paris Ky. Citizen, April 19.*

The Rev. Mr. Davis has transmitted to England $2,500, collected in this country, for the Baptist Irish Society. He has received about $4,000.

A petition has been got up in Boston praying his Excellency the Governor to fix upon some other day than Monday for the choice of Members of Congress from that Dictrict, in as much as the selection of that day "has in many instances caused a violation of the Sabbath."

Our latest New-Orleans papers mention that the cholera continued its ravages in the parishes of St. Martin and St. Mary; that among the slaves the deaths were numerous in these parishes, and that severable respectable planters had also fallen victims to the disease.—*N. Y. Obs. April 13.*

KILLING FOR SMALL PROFIT.—The writer has been repeatedly informed by retailers, that their profits on new rum amount to only one cent a gallon. Now let us look at this single fact. One *hundred* gallons of liquid poison must be drunk by his neighbours for every *dollar*—one *thousand* for every *ten dollars*, and *ten thousand* for every *hundred* dollars that the retailer makes by this article. It is probable that a greater profit is realized by the sale of other distilled liquors. But in view of this single fact, full credit may be given to the declaration of a vender, who, after many years' traffic, made a calculation on his profits, proportioned them among the drunkards, and came to the alarming and heart-rending result, that he had *made a drunkard* for every *five dollars* that he had gained. Yes, for *five dollars apiece*, he had

'Wove the winding sheet of souls, and laid
Them in the urn of everlasting death.'

And have the "*three thousand drunkards*" been made at such a rate as this?—*N. Y. Evan.*

The Prussian Minister of Public Worship has prohibited Professor Schiebel from preaching, because of the mysticism of his sermons.

It is stated that the Speaker of the British House of Commons intends to abandon the practice of holding levees and giving dinners on the Lord's day.

The Bishop of Durham is said to have disbursed 6000*l.* in private charities, during the last year.

A PRINTER.—Mr. Ellis Lewis, the present Attorney General of Pennsylvania, was formerly a journeyman printer, and has attained his present elevation by diligent improvement of his leisure in the cultivation of his mind. It is observed of him that "he rose early, sat up late—read law—laid down the composing stick, and took up Blackstone. He is now at the head of his profession.

AN INDUSTRIOUS NAPIER PRESS.—The valuable Napier Press, owned by Messrs. Burnett and Smith, the Publishers and Proprietors of the "Messenger and Advocate," is probably the most industrious press in the United States, if not in the world. It is not worked by steam power—but by the impulse of a wheel turned by hand. It is in motion night and day during the laboring days of the week, with the exception of Monday nights, under the skilful direction of Mr. William F. Short, whose long experience in the operation of printing machinery, insures the beauty and faithfulness of the vast amount of work executed on the Press.

There are at the present time printed on this press one daily newspaper—thirteen weekly, and two semi-monthly sheets—making a weekly average of SIXTY-FOUR THOUSAND FIVE HUNDRED SHEETS—or 129,000 impressions.

This total of weekly labor, allowing the press to be in motion 20 hours on each working day and night, gives ONE THOUSAND AND SEVENTY-FIVE impressions to the hour.

The newspapers that bear the impress of this industrious servant to the cause of literature,—if each number of the several papers is read by *ten persons*, which is indeed a very low estimate,—are read weekly by 645,000 persons—making about one twentieth part of the population of the United States.

The press was made by the late lamented Robert Hoe, Esq. of this city.—*N. Y. Messenger & Advocate.*

LOTTERIES IN SCOTLAND.—Glasgow led the way to the revival of Public Lotteries in Great Britian. Edinburgh now purposes to complete her national monument, and civic improvements, at the same expense to public morals. The affair of the Glasgow Lottery was smuggled through Parliament in the confusion and business of last session; but the projectors of this scheme in Edinburgh have gathered more courage from the success of Glasgow, and boldly announce their intentions. We trust, this sinful expedient will meet with such prompt and formidable opposition in the House of Commons, as shall forever put an end to such schemes of improvement. On the same principle on which lotteries may be demanded for the improvement of Glasgow and Edinburgh, they may be demanded, by and bye, for every city in the empire; and we shall never be without the moral nuisance of a public lottery. It is eminently disgraceful to find it stated in the Report, that the memorial to the Treasury has been revised and *approved* by the *Solicitor General for Scotland.—Scottish Guardian.*

IRISH CLERGY.—The refusal to pay tithes in Ireland has been so general and long continued, that many of the clergy are reduced to absolute distress. Some have for months been supported by the hospitality of friends, and others are actually in want of the necessaries of life. The Archbishop of Armagh says that in the south of Ireland "the distresses and sufferings of the clergy are far too extensive and too overwhelming to be in any great degree alleviated by aid afforded out of private resources." The practice of withholding tithes has been extending for three years. Two meetings were held in London early in January to consider the subject, and we notice in London Journals a list of donations for the relief of the most urgent cases of suffering, amounting to more than $25,000, chiefly from the nobility and dignitaries of the church.—*Recorder.*

☞ We are requested by the Rev. Dr. Henderson, an aged Presbyterian Minister of Tennessee to state, that he designs to preach at the following times and places, viz: At Danville, on the first Sabbath of May, at the usual hour of morning service; at Lexington, on the second Sabbath; at Paris, on the third Sabbath; at Frankfort, on the fourth Sabbath; and at Louisville, on the first Sabbath of June.

MARRIED—On Wednesday evening last, by the Rev. B. O. Peers, Mr. JAMES CRYER, of Tennessee, to Miss GEORGE ANN COOPER, daughter of Spencer Cooper, Esq. of this vicinity.

In Scott county, on the 18th inst. by Rev. Dr. Fishback, Mr. JOHN R. STOCKDELL, to Miss NANCY MARTIN, of Woodford county.

On the 20th ult. by the Rev. N. Hall, the Rev. L. W. DUNLAP, to Miss REBECCA M. BELL, of this county.

DIED—In this city, on the 15th inst., Mr. WILLIAM CHALLEN, a respectable citizen, and worthy member of the Methodist Episcopal Church.

—— On Tuesday last, after a tedious illness, Mr. SAMUEL PILKINGTON, Sen.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Handkerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833.—42-tf.

Taxation.

NOTICE is hereby given that the Mayor and Board of Councilmen of the City of Lexington will, at their meeting on Thursday, the 2d day of May next, hear all appeals, which may be made from the assessment for Taxation, made by the Assessors. The Assessors books are in my possession and can be seen at any time, by application at the Council Chamber, second story of the Court-house.

By order of the Board,
Att: H. I. BODLEY, Cl'k of City.
Lexington, April 24—42-td.

FEMALE SCHOOL.

THE next Session of SYLVAN ACADEMY near Salem church, Clarke county, Ky. will commence on the first day of May next. O. S. HINCKLEY.
April 1, 1833.—39-4t

FEMALE SCHOOL.

THE Summer Session of the School for Young Ladies at Judge Robbin's will commence on the 15th day of April next, being the 3d Monday. Board, Tuition, Washing, &c. $50 per session. Music, Drawing and Painting charged separately.

Montgomery county, March 18, 1833.—38-6w.

SPRING GOODS.

THE Subscriber is opening an extensive as sortment of

SPRING & SUMMER GOODS,

AMONG WHICH ARE

Superfine Blue, Black and other Cloths,—Calicoes, Ginghams, Irish Linens, Silks, Bleached and unbleached Cottons Bed Tickings, Carpetings, Ingrain and Straw Mattings, Bolting Cloths, Nos. 3, 4, 5, 6, 7 and 8—Fashionable Hats, Flowered Paper for Rooms and Passages,—Leghorn and other Bonnets, Umbrellas and Parasols,—Fowling pieces, with Percussion Locks, &c. &c., which he offers for sale at reduced prices.

☞ Merchants will be supplied at a small advance.

J. TILFORD,
March 20, 1833.—37-2w. No. 49, Main Street.

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11th OF FEBRUARY.

Eight or ten scholars can be accommodated, on reasonable application.

Lexington, January 29th, 1833. 30-tf.

INAUGURAL ADDRESS,
BY JAMES BLYTHE, D. D.,

At his Inauguration into office, as President of South Hanover College,—Jan. 1, 1833.

It cannot have escaped the most superficial observer, that the whole world is at this moment in a peculiar state of effort and enterprise. This spirit has diffused itself over every department of human life.

1st. *It has given birth to a new desire for liberty.*

In Asia and Europe, from Pekin to Lisbon, the people of every country, under every form of government, are saying to their rulers, we will have more liberty. And the rulers, though with reluctance, yet with uniformity, are compelled to relax, by little and little, the reins of sovereignty. This announces the ultimate triumph of *liberty.*

2d. *It has given a new direction to philosophy.*

The ingenious artisans of the world, in the ten thousand departments of life, have combined to say, we will substitute the labor of the intellect for the labor of the hand. We will multiply our means without increasing our labor. The earth shall yield her full increase. The necessaries of life shall be multiplied as fast as the population of the world advances. Philosophy shall only tender her service to convenience, to comfort and to plenty. Mountains and seas and rivers shall no longer obstruct the car of commerce. Distant climes shall approach and pour their needed bounties into each others bosom. Thus is philosophy becoming the handmaid to religion, and the precursor of the millennium.

3d. *It has called into action a high-toned philanthropy.*

A few years ago philanthropy would do little more than weep over human misery unaided, and youthful inexperience untaught and unguided. Now she has but to cast her eye over this world of wo, and step out of her own door, and a thousand openings to good-doing present themselves. She has but to enter, and the best feelings of the heart are gratified, and many of the deepest fountains of human misery are dried up.

4th. *It has especially aroused Christian effort.*

Christianity seems to have slumbered ever since the Reformation, upon the pillow of an ill-directed faith, unaccompanied by corresponding effort. She too has woke up. And what has she not done? She has done much to redeem the ancient, apostolic, missionary spirit, from the disgrace cast upon it, by that abandoned, shameless mother of harlots, who had filled the world with her missionaries, but it was to promote political and commercial purposes; who converted the heathen by the sword, and substituted in the room of their idolatry, a religion more irrational, shameless, cruel and barbarous, than that which the unhappy converts had abondoned. Christianity has done much to soften the heart of cruelty and oppression; to pour comfort and light into the cottage of poverty and crime; to introduce civilization and the arts of life, and the hope of immortality, and the love of the Saviour into the habitations of cruelty. She has visited the nursery, the school-room, the alms-house, the penitentiary, and the dungeon. She has entered the palace; looked up to the throne; mingled with the court; and substituted diplomacy for war, the voice of reason and of right for the thunder of the cannon. To what else are we to ascribe the fact, that within the last half century many causes of war have arisen among the nations of Europe and have been tranquilized, which, but for the influence of enlightened Christian sentiment, would have deluged half the world in blood? Christianity has taught the world to abhor slavery; to pity the black man in his chains; to take men of every clime and color by the hand, and call them brothers. She has enkindled a light on the western coast of Africa, which is at once to everwhelm that benighted continent in gospel glory, to convert the American master and tyrant into the negroes' friend, and to mark the dark path of the most abandoned of all human character, the slaver. In all these things, the church acknowledges she has but begun: still the work is in glorious progress. Her motto is, *The regeneration of the world.*

5th. *The same enterprising spirit has extended itself to literature.*

I am sorry to say that in this age of activity and good doing, the cause of general or common literature presents but a melancholy picture. While colleges and public seminaries are rising up in every part of our happy land, some of them richly endowed by public munificence, and others left to sustain themselves by their talents, their industry, their manual labor systems, and their consequent and deserved hold on public confidence. While these things cheer the patriot, the scholar, and the Christian, who does not weep, as he travels through the land, to find whole districts without even one common school, and thousands of children rearing up without any knowledge of letters? This is the greatest deformity of the age in which we live. It is to be deeply regretted, especially in America, where public tranquility and social order, to be permanent, must be built on general intelligence. The man who will point out an adequate remedy for this evil will erect to himself a monument more durable than brass.

Such, fellow citizens, is an epitomized view of the present state of the world, as it respects the desire of liberty, the progress of practical philosophy, of philanthropy, of Christianity, and of letters.

II. Let us next take a view of the *present indications of Providence.*

I hope I have not the infelicity of addressing a single individual who does not firmly believe that all the affairs of our world, both great and small, are under the control of infinite wisdom. What do these indications proclaim? Their language at this moment is certainly of a peculiar character. They seem to me to announce the same fact as that which is announced to the audience, by the hurry and bustle of the stage, by the developement of the plot, viz: the speedy dropping of the curtain. I do not say that the world is presently to come to an end, but I do say that independently of the declarations of the word of God on this subject, the whole frame of divine Providence, both toward the nations and the church, as it throws itself upon the eye of philosophical piety, announces the no distant dominion of liberty, of truth, and of righteousness, upon the earth. The approach of that period when the angry passions of nations and of men shall be softened, by the love of the gospel; "when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid." When this blessedness shall have been accomplished, then shall be heard the voice of the angel who shall swear by him that liveth for ever, "there shall be time no longer."

Hitherto the government of God over our world appears to have been his dominion exercised by fractions, or over fractional parts of the human species: and though doubtless a government of wisdom, yet to imperfect mortals it presented a scheme without a governing principle, a machine moved, not by one, but by many springs. At present, the plan of God's Providence seems to be greatly simplified. His footsteps, though still in the great deep, are less covered by the waves. His gospel is daily becoming more the governing principle of the world. Who does not hail the events of the last quarter of a century? Who does not anticipate the speedy triumphs of Christ over Mohammed, over the Pope, over Jewish prejudice, and the long dominant genius of idolatry?

The gospel was made for the world; and God, in his Providence, is about to make the world for the gospel. In proof of this proposition, we shall mention three facts:

1. *God's Providence in directing the talents of men.*

The time was when astrology was dignified with the name of philosophy, when alchymy employed half the literary talents in the world. More lately, visionary and impudent materialists have surfeited the public with their baseless theories of phrenology, sympathy, equivocal generation, and optimism; but all these have passed, or are passing away. While the visionary speculator disgraces himself, and bewilders his readers, by attempting to point out the goods and the bads, the virtues and the vices, the acuteness or the stupidity of his neighbors, by elevations or depressions on his cranium, the man of sober and useful intellect blesses the world with a system of mental philosophy. While the speculative man of the pulpit talks of rational religion, of disinterested benevolence, of human depravity as only to be predicated of man when he has arrived at such maturity as to have become capable of moral action, of human ability as alone "*creative of obligation;*" his humble and pious neighbor, while he weeps over such pitiful drivelling, sits down at the feet of Jesus, and from thence goes forth and preaches Christ, "the power of God, and the wisdom of God." While the semi-Atheist talks of the power of the earth, or the water, to produce animals or vegetables, without any parent stock, the sober-minded philosopher sees God in all that have life, believes that at first he made all things very good, and that in him they live and move and have their being. While the theorist talks of sailing through the air, the practical man constructs a rail road; or while he talks of lunar influence upon the earth, upon vegetables and animals, his neighbor builds a plough, by the use of which the earth is made to produce more bountiful crops. While one patriotic philosopher labors to erect a college, at which the sons of the rich may squander their talents, their money, and their morals, his neighbor, feeling the demand, and the impulse of the times, builds up a manual labor institution, where the sons of the poor and the rich meet together and are taught to ennoble and enlighten their minds, while they invigorate their bodies; opens up a way by which they may enter the pulpit or the senate chamber, make their way to the forum or to the sick man's chamber, as an angel of health; shows them how they may become great and wise and good, without being a burthen to their parents or to a generous public. *Practice* is evidently the growing spirit of the age. It is not what is *new*, but what is *true;* not what will *astonish*, but what will *benefit* mankind; not what will gain the appellation of talented original, and bold thinkers, but what will enrol our names among the lovers of truth, and the benefactors of our species.

These are some of God's providences over the intellects of the world, by which time and distance are almost annihilated; by which the sea has become the property of far inland countries; by which the inhabitants of distant lands may become neighbors; by which the ignorant husbandman, while he ploughs and sows, may plough and sow in hope; by which the pious father, weighed down with poverty and care, is enabled to indulge the hope that he shall see a beloved son trained up for usefulness, and hear him proclaim Christ; by which the gospel shall be preached in the ends of the earth; by which wealth shall be rendered humble, kind, and sympathetic, and poverty be stripped of half its horror; by which the light of science and the more glorious light of the gospel may visit every land, and the whole race of man be as one family, and with one voice say, "our Father who art in heaven."

2d. *The Providence of God as manifested in the diseases of our world.*

An important lesson appears to me to have been impressed upon the world by the doings of God; especially during the last quarter century, viz: the universal obligation of *benevolence* and *sympathy*, irrespective of climate, or government, or color. Nothing tends to bring mankind so immediately upon an equality as common suffering. Prosperity renders us haughty, independent, and separates man from man. General and unavoidable suffering creates a furnace in which the whole community are digested into one mass. Until within the last twenty years, so far as I know, there was known in our world but one disease, which would be called a disease of the world; that is, a disease which raged irrespective of climate or season. Against this disease, the ingenuity of man has pretty much thrown around himself a shield. You know I allude to the small pox. Within twenty years the great sovereign of the universe has called for another servant to proclaim his displeasure against sin, and to awaken the sympathies of one portion of the world with every other. The sending forth of the cholera, like many of the recent dispensations of God's Providence, seems to be an *appeal to the world.* The cholera is a disease for the world. It operates with an equal hand among the frosts of the north and the burnings of the south; during the heat of August and the cold of December. This is not a New-Orleans or yellow fever voice, which is rarely heard beyond middle latitude. It is the voice of God to the world. It is the "terror by night, the arrow that flieth by day, the pestilence that walketh in darkness, the destruction that wasteth at noon-day.

By it God says to the world, *It is in me ye live.* Not because you are surrounded with a balmy, bracing atmosphere, or quench your thirst at the pure mountain stream. I am the God of health and of life. When God thus speaks to man he intends to be heard and obeyed, and we have no doubt but that in the great cities of the world, and especially in America, the cholera has produced more confession of sin, more dependence upon God, more thanksgiving, more flowing together in acts of sympathy and good feeling, between the high and the low, the rich and the poor, than would have been produced by twenty years of health and prosperity.

We cannot now see it, but we have no doubt this afflicting disease is the precursor of great blessedness to our world. And when it operates, it will operate upon the scale of the world; for there is not a more invariable law of God's government, or gospel, than that, "though weeping may endure for a night, yet joy cometh in the morning."

3d. *The Providence of God as it respects the languages of the world.*

Who does not know the obstructions which the multiplicity of languages has cast in the way of good national feeling, of commerce, of science, and the almost insurmountable difficulties which the same diversity has thrown in the way of the consecrated missionary of the cross? The question occurs, is this to last for ever? Are the curse and the rebellion at the tower of Babel to descend to the latest ages? We hope not. The eye of speculative philosophy, a few years ago, saw the evils arising out of the multiplicity of languages, and furnished the world with what was called a universal alphabet, by which it was proposed all nations should hold intercourse. The general principle was, that signs should be used, not for *words*, but for *things*, as is the case with the Chinese language, and in ordinary arithmetic and algebra. The scheme, though plausible, was never attempted to be put into practice, and has been forgotten. The question again returns, is the world to labor under this evil perpetually? I repeat it, I hope not. For which opinion I have two reasons. It is well known that one of the most potent principles that has governed the world, and especially Europe and America, has been *commerce.* A desire to extend or to monopolize trade, has been the prolific source of most of the wars of Europe and America for two hundred years. How has the struggle resulted? Why, seven-eights of the commerce of the whole earth are in the hands of those who speak the English language. Is there a port or country in the world, which is not visited by America or British vessels? Every such vessel, while in port, is a school of the English language. Every article bought and sold, is bought and sold in English, or that language has been employed either directly or remotely, in the transaction. Most of the British and American seamen speak no other language, and they are often on shore, mingling with the people, for weeks and months together, and thus, each one, for the time, is a teacher of the English language. The high estimation in which the American and the English are held, by all nations, contributes to make it a matter of ambition to be able to speak the English language.

It is well known that the power which the Romans once exercised over the nations of the earth, gave to the Latin language a universality, which is felt even at this day, in every language and country of Europe. A similar impetus is about to be given to the English language, not by arms, but by a much more durable power, the power of commerce. I therefore conclude that the English language will, to a great extent, be the language of the world at some distant period, unless God, in his Providence, should wrest commerce out of the hands of the Americans and British, and transfer it elsewhere.

But there is another consideration on this subject, of no less importance, which goes still further to prove our position. It is well known that few things attract so much attention at present as the missionary spirit with which God has recently blessed his church. And no one who confides in the promises of God hesitates for a moment to believe, that the spirit of the gospel is sooner or later to guide and bless the world. In the providence of God, this grand missionary work is, in a great measure, committed to the charities and labors of those who use the English language. Every American and English missionary, who goes forth to evangelize the nations, carries with him the English language and English Bibles; and he appears before a darkened world with all the commanding influence imparted to him, by being an American or an Englishman. Hence every British missionary station is slowly but certainly assuming the character of a British colony. The Sandwich Isles have at present the appearance of an American colony; and this is true of all the American missionary stations; and Africa, at no distant period, is to follow in this glorious train. Indeed, most of the missionary stations in the world are so many grand seminaries in which the English language is taught, and it seems to me as though the diffusion of the English language, as widely as possible, ought to form part of the labor of every American and British missionary, that thus the difficulty of access to the heathen may be perpetually lessening. A question here presents itself, which we have not time to discuss, but which surely merits discussion. Can Christianity ever become the religion of the world, while these countless languages and dialects are casting their almost insuperable difficulties in the pathway of the missionary?

(To be Concluded next week.)

THE DOMESTIC SLAVE TRADE.

It is still carried on to the disgrace of the nation, even in the District of Columbia, within sight of the Capital and of "freedom's banner," that streams from its summit, and plays in the breezes of heaven, as if in mockery of the chains of the poor slave. We cannot touch the matter in the slave states. The Constitution forbids it. State sovereignty forbids it—the laws—the courts forbid it. But the apathy of the people to slavery in the District of Columbia is unaccountable, for it is not guarded by the same formidable barriers. A decent colored man waited on me one morning in great apparent dejection of mind, said he was trying to raise money enough for the redemption of Hanson, a slave attached to the estate of Gen. —— who had recently died, whose property had been sold at auction, and poor Hanson with the property. He was an intelligent, religious slave, and as such had been cherished by his deceased master, between whom and H. there had been a mutual attachment. He was then lying in jail at Alexandria. The slave ship was receiving her cargo in the Potomac!! and was to sail in a few days for New Orleans. The friends of the sufferer, members of the same church and Class, one of whom was a hired servant in my own family, desparing of his release, went down to Alexandria to bid him an affectionate and final farewell; but the jailer, depreciating the sympathies which such a scene would excite, refused them admission! They returned to Washington without even the wretched comfort of seeing the face of their afflicted friend. The redemption could not be affected. Hanson was forced on board the slave ship with the vilest of her cargo, but he never reached the place of his destination. The ocean received the remains of the murdered slave! *Remains* they were, for he pined away to a skeleton, and died of a broken heart! Ye avenging powers of heaven! shall your thunders sleep forever? When the "sea shall give up its dead," what a cloud of witnesses will spring to the bar of God with the swiftness of light to testify against the oppressors and murderers of the humble and defenceless Africans!

When the President of the United States, the Heads of departments, the Naval and Military chiefs and subalterns, citizens, &c. marched with great pomp to the Capitol, to celebrate the French Revolution of 1830, which dethroned Charles and gave the people LIBERTY, I saw at the same time another kind of procession marching in a different direction. It was that of "a gang of slaves," chained together and driven South to be sold like swine! Must this forever be? Must the leading Representative of Massachusetts in Congress, must he who has sat in the highest seat of honor in the nation, feel it impolitic, improper, perhaps even unconstitutional to touch this subject.

REV. MR. DANFORTH.

THE MIDNIGHT MAIL.
BY H. F. GOULD.

'Tis midnight—all is peace profound!
But lo! upon the murmuring ground,
The lonely, swelling, hurrying sound
Of distant wheels is heard!
They come! they pause a moment—when
Their charge resigned; they start, and then
Are gone, and all is hushed again,
As not a fear had stirred.

Hast thou a parent far away—
A beauteous child, to be thy stay
In life's decline—or sisters, they
Who shared thine infant glee!
A brother on a foreign shore!
Is he whose breast thy token bore,
Or are thy treasures wandering o'er
A wide tumultuous sea!

If aught like these, then thou must feel
The rattling of that reckless wheel,
That brings the bright or boding seal,
On every trembling thread
That strings thy heart, till morn appears
To crown thy hopes, or end thy fears—
To light thy smile, or draw thy tears,
As line on line is read.

Perhaps thy treasure's in the deep—
Thy lover in a dreamless sleep—
Thy brother where thou canst not weep
Upon his distant grave!
Thy parent's hoary head no more
May shed a gentle lustre o'er
His children grouped—nor death restore
Thy son from out the wave!

Thy prattler's tongue, perhaps is stilled—
Thy sister's lip is pale and chilled—
Thy blooming bride, perchance, has filled
Her corner of the tomb;
May be, the home where all thy sweet
And tender recollections meet,
Has shown its flaming winding sheet,
In midnight's awful gloom.

And while alternate o'er my soul
Those cold, or burning wheels will roll
Their light or shade, beyond control,
Till morn shall bring relief;
Father in heaven, whate'er may be
The cup which thou has sent for me,
I know 'tis good, prepared by thee,
Though filled with joy or grief!

"AWAKE, THOU THAT SLEEPEST."

Under this caption, some time since, we told a story of Whitefield, and intimated our belief that ministers ought to preach so, extraordinaries excepted, as to keep people awake. The article has been extensively copied, and, in some instances, ministers have been offended by it. This places us in a very uncomfortable position, for we do not love to offend people, and when we find we have done it inadvertently, we always wish to remove the cause of offence. This, however, it is difficult to do in the present instance; for we wrote from the dictates of conscience. We have often had the extreme unhappiness to see people sleep under our sermons, and all the "corrupt nature" in us would have been very glad to believe that it was in no degree our fault. But we never could believe it. We never could get rid of the conviction that, had we preached as we ought, they would have kept awake to hear it. To be sure, we have felt that what we did say was worth listening to, and that they were very much to blame for their manifest disregard of it; but still, the conviction would cling to us, that there is that in the gospel which can keep men awake, and that it was our duty so to exhibit it, that even total depravity would not enable them to sleep under it. Had the same men kept awake and heard our sermons, and then followed us to our study and told us that our sermons were worthless, we might have consoled ourselves by doubting the soundness of their judgment, or by supposing that they resolutely despised what had disturbed their tranquillity; but when they gave us during the delivery of the sermon, evidence which our own eyes saw of its inefficiency, conscience always bade us receive it as conclusive proof that we did not preach as we ought. Nor could we ever pacify conscience by recollecting, that one man fell asleep after hearing Paul preach till three hours after "*bed-time.*"

Perhaps, however, some ministers have consciences very different from ours,—which testify that they have thrown into their sermons as much zeal for God and for the salvation of men as they ought, notwithstanding the evidence of their own eye-sight, that one third of their hearers care nothing about them. If so, we will not judge their consciences. "To their own master they stand or fall." It would be much for our present comfort, however, could we sometimes have a little of that light which enables them to view such things so quietly.—*Vermont Chronicle.*

"*My burden is light.*"—A light burden, indeed, which *carries* him that bears it! I have looked through all nature for a resemblance to this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her in her flight towards heaven.—*St. Bernard.*

Christianity is not only a living principle of virtue in good men, but affords this further blessing to society that it restrains the vices of the bad. It is a tree of life, whose fruit is immortality, and whose very leaves are for the healing of the nations.—*A. Fuller.*

Beat this who can.—A few days since we received the cash in full for a subscription to this paper FOR TWENTY ONE YEARS, during the whole of which time the subscriber had been in arrears. We record this instance of long tried integrity for the benefit of other venerable friends whose names are recorded in our books.—*Com. Adv.*

A Veteran Political Preacher.—Abraham Dally, inspector of general domestic distilled spirit for the city of New-York has reported to the Legislature 6,782,524 gallons of domestic spirit as inspected by him the past year: about half a gallon to each man, woman and child in the Union. Who can estimate the amount of crime and human suffering the consumption of this flood of alcohol has already, or is to bring on our beloved country? And in the great day of account, how will those persons stand that have been instrumental in making and vending this ocean of poison? Let them ponder upon it before that day of retribution arrives, when it will be to late to retrace their steps.—*Tem. Recorder.*

Popular Poison.—When ardent spirits are taken into the stomarch, they cause irritation, which is evinced by the warmth and pain experienced in that organ; and next inflammation of the delicate coats of the part, and sometimes gangrenes. They act in the same manner as poisons. Besides the local injury they produce, they act on the nerves of the stomach which run to the brain, and if taken in large quantities cause insensibility, stupor, irregular convulsive action, difficult breathing, profound sleep, and often sudden death. The habitual use of ardent spirits causes a slow inflammation of the stomach and liver, which proceeds steadily, but is often undiscovered till too late for relief.—*London Medical and Surgical Journal.*

A Tavern Sign.—"What device shall I have upon my new sign?" said a gentleman about to open a house of public entertainment, with his new *bar* more fully provided than his *parlor or bed-room.* "Put on it the picture of a *horn*, with yourself crawling out at the *little end*," said a by-stander.

Arrest for Debt.—It appears from the affidavits which are officially filed, that in two years and a half 70,000 persons have been arrested for debt in and about London, the law expenses of which have amounted to upwards of half a million.

Black Vails.—Most persons, when they wish to wash their black crape veils, use vinegar. Washed in coffee, or rubbed with a cloth wet with coffee, gives them a more glossy, black, brighter appearance.—Bombazine dresses are cleaned in the same way. Coffee is better than vinegar as it has less tendency to decompose the coloring matter.—*New-York Farmer.*

A NEW CONTINENT!—The London Literary Gazette of Feb. 23d, says, "A whaler has fallen in with a Continent in the Antartic Seas, and the owners have endeavored to conceal it, till they can bring off some cargoes of oil and seal skins. The log of the vessel is rather confused; but still there seems to be no doubt of the fact, that an immense tract of land has been found about the latitude 67 deg. and in long. lying nearly due South of the Cape of Good Hope.

Large Cargo.—The steamboat Constitution arrived from Albany yesterday morning, with more than eight hundred passengers. The scene, so far as the jam went, was in almost as fashionable a style as a President's levee.—*N. Y. Jour. of Com.*

Among the recent deaths in England, is that of General Tarleton, so notorious during our Revolutionary war for his partizan feats and ferocious mode of warfare in the Carolinas.

TO PRINTERS.

E. WHITE & WM. HAGAR, respectfully inform the Printers of the United States, to whom they have been individually known as LETTER FOUNDERS, that they have formed a co-partnership in said business, and hope from their united skill and extensive experience, to be able to give full satisfaction to all who may favor them with their orders. The introduction of machinery, in place of that tedious and unhealthy process of casting Type by hand, long a desideratum by the European and American Founders, was, by American ingenuity, and a heavy expenditure of time and money on the part of our senior partner, first successfully accomplished. Extensive use of the machine cast letters, has fully tested and established its superiority, in every particular over that cast by the old process.

The letter Foundry business will hereafter be carried on by the parties before named, under the firm of WHITE, HAGER & CO. Their specimen exhibits a complete series from Diamond to 14 lines Pica; the book and news type being in the most modern and light style.

WHITE, HAGER & CO. are agents for the sale of the Smith and Rust Printing Presses, which they can furnish to their customers at the manufacturers' prices.

Chases, Cases, Composing Sticks, Ink, and every article used in the Printing Business, kept for sale, and furnished on short notice. Old Type taken in exchange for new at nine cents per pound.

N. B. Newspaper proprietors who give the above three insertions will be entitled to five dollars in such articles as they may select from our specimen.

E. WHITE,
WM. HAGER.

New York, Jan. 3, 1833.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10, 1832.—15-tf.

Splendid Cloths & Cassimeres.

DRAKE & FRAZER,

No. 76, Main-Street, Lexington, Kentucky.

ARE are just receiving a large and splendid supply of FASHIONABLE GOODS, suitable for the present and approaching season,

AMONG WHICH ARE

Super Blue, Black and Polish Mixed Cloths; Auburn, French, and German Browns; Invisible and Olive Greens; Mulberry, Claret, and Olive Browns; Single and Double Milled Cassimeres, of the most fashionable colors; Superior French Bombazines; Fashionable Striped Nankeens and Drillings; Gum Elastic Silk and Net Suspenders; Silk and Cotton Half Hose; Superior Gloves, Stocks, Shirt Collars, Cravats, and Pocket Handkerchiefs; Fine Linen Ready Made Shirts and Shirtees; a large supply of Fashionable Vestings; Walking Sticks and Umbrellas; Visiting Cards, and Curls; and a variety of fancy articles, which we hope our friends will call and see; and intend selling them low for cash, as they have all been purchased by one of the concern who has just returned from Philadelphia and New-York.

Latest Fashions Just Received.

☞ Our work shall be executed in the best and most fashionable style.

Lexington, March 27—38-tf.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tie-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, resident on Short Street near the Court House, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf

MONTICELLO ACADEMY,
FOR MALES AND FEMALES.

THE Summer Session of this Institution will commence on the 29th of April, and continue twenty-one weeks.

The facilities to be afforded here, for acquiring a thorough education in the various departments of science and literature, are intended to be as extensive as at any similar institution in the West. The Academy is now undergoing some necessary repairs;—Globes, an Orrery and other apparatus will be immediately procured; which, added to the acknowledged health of the place, and the low expenses incurred by a residence here, must render it a desirable situation for any who wish to obtain a good education. Applications should be made, if possible, previous to the commencement of the session. *All requisite books can be procured here, at a low price.*

TERMS.

Languages and Natural Philosophy, per session, $12 50
Mathematics, Rhetoric and History, 10 00
Geography, English Grammar, Arithmetic, Penmanship, &c. 8 00

☞ Tuition will be charged from the time of entrance to the end of the current session, which must be paid *in advance.*

T. C. TUPPER, *Principal.*

Monticello, March 15th, 1833.—37-6w.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.
JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.

S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY
AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.;* and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and 7 Plate Stoves, large and small; Franklin Stoves, large and small,* beautiful patterns. With a number of *Fancy Stoves and Coal Grates.*

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.
Main-Street, Lexington.

Nov. 14, 1832—20-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

THE WESTERN LUMINARY.
TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—*Two Dollars*, if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.